CONTINUING FORMATION

WORLD LEADERSHIP FORMATION COURSE
Contents

3 Editorial Foreword

4 Fr. Victor M. Hernandez, S.J. by Pedro A. Suarez, S.J.

5 Remembering Fr. Victor

6 Am I Sufficiently Formed for CLC Mission? by Tom Bausch

9 World Leadership Formation by Lois Campbell

12 Formation in CLC-USA by Dr. Eileen C. Burke-Sullivan

17 Reflection on the World Leadership Formation Course in Rome by Mong-Hang Nguyen

18 Our Vocation Journey by Barbara Bedolla

19 CLC Formation in Germany by Elizabeth Leone

22 Beginning Groups in Portland, Oregon by Mary Minor

23 Formation in the North Central Region by Jack Zuercher, S.J.

24 Formation of a New Community: Oasis Community by Maryanne Rouse

25 The Way of Life by Binh Ha

26 FORMATION: Back to Our Future by John LeVecke, S.J.

28 From the Regions

Korean CLC
Mid-Atlantic Region
Missouri Region

29 New England Region
New Orleans Region

30 North Central Region
South Florida Region

31 Western Region

CLC-NGO Update

32 Opening the Way: Guides Course

Calendar of Events

Next Issue

NCLC-USA NATIONAL COORDINATING COUNCIL MEMBERS

EXCO MEMBERS
Thomas Bausch, President
Ann Marie Brennan, President-Elect
Paula Burgan, Secretary
Kitty Gray, Treasurer
John LeVecke, S.J., Ecclesial Assistant

REPRESENTATIVES
Angelique Ruhi-Lopez & Carmen Santamaria
Youth and Young Adult Coordinators
Lois Campbell, WCLC Representative
Susan Stith, Mid-Atlantic
Mary Ann Mennemeyer, Missouri
Steven Stasheff, New England
Carmen Castagno, New Orleans
Ann Marie Brennan, New York
Barb Justl, North Central
Tom Taylor, Northwest
Carol Klosowski-Gawecki, Riemann Great Lakes
Clarita Baloyra, South Florida
Gary Miskimon, Western
Liem Le, Vietnamese CLC
Bibiana Hae Ja Rhee, Korean CLC

Coordinating Editor
Dolores Celentano

Layout & Design
Patricia Carter

Vol. 40, No. 1, 2007

Christian Life Community Harvest (USPS 985-900: ISSN-0739-6422) is published quarterly by the National Christian Life Community of the United States of America, 3601 Lindell Blvd., St. Louis, MO 63108

Subscriptions are $24 per year USA; $28 foreign, $34 foreign air mail.

POSTMASTER: Send all changes of address to Christian Life Community Harvest, 3601 Lindell Blvd., St. Louis, MO 63108.

Periodicals postage paid at St. Louis, Missouri

Harvest / 2
EDITORIAL FOREWORD

…FORMATION…TRANSFORMATION…

“Continuing formation…has no definite ending. It literally goes on the rest of our lives. For the expectation is that we continue to develop in such areas as a greater intimacy with the Lord, an increased sensitivity to the Spirit’s work in our lives, a more compassionate love for and outreach to others.”

Continuing formation would also presume that different individuals grow in the ownership of CLC in different ways….and it is hoped they will respond according to their talent.”

These quotes are taken from Report on Formation prepared by NCLC ExCo (1992—1993), pp. 31 and 39. They certainly seem to reflect the adage, “The more things change, the more they remain the same.”

Our current issue is a real treasure-trove of material to ponder about our own journeys of ongoing formation, which is of itself requisite to remaining an authentic member of Christian Life Community. Certainly a full experience of the Spiritual Exercises of St. Ignatius is the strong foundation upon which we begin to build.

But what then?

Do we incorporate the Daily Examen into each day and make time for private prayer time, retreats, learning experiences such as spirituality conferences?

Do we try to mesh facets of contemplation as well as action…whether we are acting locally on an important global issue or perhaps simply trying to be Christ for those whose paths we cross, either on a one-time or a recurring basis, seeking and living the magis in our own ‘market places’?

Do we contribute to the well being and growth of our own local/regional CLC groups, and remain aware of our roles as being members of an apostolic World CLC?

Do we live in a discerning mode, which would then allow us to be available/disponible to however God might wish us to use the gifts and talents given?

You might find that keeping these questions in mind as you read through the articles on formation and their application to our individual and community lives will certainly enhance the experience this issue has to offer.

Our contributors have provided us with a wealth of material on the all-important topic of formation. Ongoing formation is so important for each of us that our national leadership has heard the requests from around the country and so CLC-USA has commissioned a National Formation Team. We expect that the outcome and implementation of the NFT’s endeavors will be an enriching experience for each of us as we move toward deepening our individual spirituality and joyfully embark, along with our Ignatian companions, on a path which will lead to the realization of being “Fifth Week” people of God, always seeking His greater glory.

Our authors have provided us with some outstanding thoughts to nurture us along our way…

“Am I sufficiently formed not for ‘my mission’ but for ‘His’ CLC mission for me in our world?”

“We must be so clear about who we are in God and who we are with each other that we can do and discern together.”

“I still remember all the peace and joyful faces that reflected the deep commitment to respond to the ‘Call of the King’ and to be ready to live the…Exercises fully, to serve God and to console the world.”

“The work of forming one another in this Ignatian way of companionsing Jesus in His mission of salvation belongs to all committed members of CLC.”

“Given my own ‘moment’ in personal and community CLC growth, one of my most pressing topics was ‘CLC formation’…So, I wanted to know what CLC formation consisted of—how it is done and guided.”

“Recognizing the love of God and the call for a mission is not realized overnight. It’s a process that takes time.”

“May we, collectively and collaboratively, through these renewed, challenging and most exciting good times, be led by the Spirit to ever new ‘Ventanas’…windows which open us to graced and sometimes very surprising opportunities along our common spiritual journey in the life of the Church. God-speed us back to our future!”

Amen to that!

We pause now to remember a very special member of CLC-USA, Fr. Victor Hernandez, S.J. Fr. Victor served as the Ecclesial Assistant for the newly formed South Florida Region, a dream realized for both himself and the members of South Florida CLC.

I can well recall a meeting where Fr. Victor spoke so enthusiastically, one might even say ‘with fire’ for the recognition of this active group as a specific region, due to the vastness of the New Orleans Region, which comprised that area. He willingly shared his energy in a number of different roles, such as that of a spiritual director, teacher, administrator, youth and retreat director as well as many more, but most importantly, that of friend.

We know that Fr. Victor will remain in the hearts of the many who were fortunate enough to have met and worked with him.

Fr. Victor, your labors were many and lovingly given.

May you rest in the peace of the Lord. ✝️

Dolores Celentano

Return to Table of Contents
Victor and I were born on the same year and were classmates at the Jesuit-run “Colegio de Belén” in Havana, Cuba. We were friends for over fifty years. He left Cuba to enter the Jesuit novitiate in Los Teques, Venezuela, in 1961.

Due to repetitive and excruciating headaches, he was not able to complete the novitiate. The Jesuit superiors felt that these headaches were due to the devastating impression made on him by the political events occurring in Cuba at that time (the beginning of the Castro revolution that violently took his father’s life, his mother and siblings being forced into exile, and so on), so they decided that the best thing for him to do was to leave religious life.

But Victor did not surrender to adversity quickly. After some time in Miami, working and studying, he felt God’s call again and was admitted to the Jesuits, now in the Dominican Republic, in September, 1966. This time, Victor was ready to follow his vocation. Perseverance in following God’s call was one of the traits of his personality.

After taking the vows of poverty, chastity and obedience at the end of the two-year novitiate, Victor pursued the required philosophical studies at the Pontifical Catholic University “Madre y Maestra” in Santiago, Dominican Republic, and theology at Regis College, in Toronto, Canada. Ordained on June 19, 1976, he was assigned to work in the Dominican Republic. Always in love with educating the youth, he pursued a Licentiate in Education at the National University Pedro Henríquez Ureña, in Santo Domingo. He worked as spiritual counselor and theology teacher successively at the Loyola Polytechnic Institute and the Colegio Loyola, where he became Principal and Rector, before being assigned to work at Belen Jesuit Prep School in Miami.

In the mid 1990s, a group of ladies from the former Marian congregations in Cuba needed the help of a Jesuit priest, willing to walk with them in the new ways of Christian Life Communities. Always ready to serve, Victor accepted the task of being their “ecclesial assistant” and thus began his association with CLC. Fr. Victor’s spiritual work, encouragement and quiet perseverance helped local CLC grow to the point where the South Florida communities have recently become a “region” of the USA-CLC.

Fr. Victor was always happy to serve with a smile. In spite of poor health and the physical limitations imposed by a frail heart, he was tirelessly committed to giving retreats, conferences, days of recollection and spiritual direction. He frequently traveled to offer workshops, celebrated a daily parish mass and helped in the prison ministry. Always ready to work for the Kingdom, he never said “No” to any invitation to preach, to console and to accompany anyone who needed his help, always showing compassion and respect.

Ignatian Spirituality was the source of his strength. Victor wanted everyone to make an Ignatian retreat, to experience the same feelings of Ignatius the pilgrim and to grow in the style of Ignatius’ way to get to know and love God. He used to send any good papers on spirituality that he could find on the internet to his many friends.

Fr. Victor’s death in Rome while attending a course in Ignatian Spirituality, near the place where St. Ignatius Loyola died 451 years earlier, looks like a fitting culmination to a life dedicated to God, to the Church and to the Jesuit way. May the Lord grant him peace and joy among the saints in heaven. May he intercede for everyone whose lives he so lovingly touched and today mourn his untimely passing.  

Fr. Victor (right) with Fr. Kolvenbach and Rosita de la Torre at the course for Companions for Spiritual Exercises in Rome.
Ada Acevedo, CVX El Peregrino

He was a great Spiritual Director and through the Spiritual Exercises in Daily Life he taught me to find the love that the Lord has for me and my neighbors, of which I was not fully aware.

Bertha Arias, CVX Casa Manresa

It was through Fr. Victor that I learned about CVX. I am glad that I was able to thank him many times for this. My CVX community, Casa Manresa, has been instrumental in the enhancement of my faith. Again, thank you, Father Victor

María del Carmen Morera, CVX El Peregrino

Thank you, Padre Victor, for teaching me the meaning of acceptance and trust in the Lord, and for being an example of a loving and selfless human being.

Argelia Carracedo, CVX Pascua

Father Victor was a Christian who lived with the peace and joy of the person for whom the Resurrection is an every day experience; a Jesuit who could see God in all things and helped you to discover Him in your life and everything that surrounds you.

He enjoyed being with people. He was never in a hurry, always happy and a great listener. He loved “pastelitos de guayaba” which are, for me, in this context, a metaphor of what I said before about him and maybe a “pretaste” of Heaven.

Helen González, CVX Regina Mundi

He was a great person, accessible to everyone regardless of any differences, a true follower of St. Ignatius. I will always be indebted to him for his support and kindness.

Ady Viera, CVX Monserrat

I had wonderful spiritual directors in my path following Jesus but Father Victor pushed the biggest turn in my life.... He took me through the journey of the Spiritual Exercises in Daily Life and I experienced the LOVE of GOD like never before in my heart and in my mind. My gratitude to him will be forever in my prayers.

Lilita Suárez, CVX Mensajeros de la Luz

It is so difficult to express in a few words what he represented to me and to our CLC, what he taught, transmitted, influenced and shared with us over ten years. He is an inspiration to me, as each and all of his words during the years that he guided us through St. Ignatius Spiritual Exercises in our daily lives, changed my life gradually and efficiently.

Without his presence, I feel an emptiness in my heart that I need to refill. However, I understand that the only way to make it work, is solely by following and living the way he taught us to do, being contemplative in action and praying in the continuous presence of GOD for his glory.

Rosita de la Torre, CVX Casa Manresa

I was blessed to have been with Father Victor on his last trip to Rome, and to have shared so many precious moments of his life during the last two weeks before he lost consciousness. In trying to think of what trait was most prevalent during those days, what comes to mind is his generosity and the way he lived for others, “surrendering self-love and his own will and interests” [SE 189] (“saliéndose de su propio amor, querer e interés”). In the last few seconds of consciousness he looked straight into my eyes, with eyes full of love and happiness, and a very peaceful facial expression, without saying a word. After many hours of prayer, contemplating the expression of his face, I would dare to interpret that silent look as a message to all of us that he was going with the Father, and that the peace and happiness that he was experiencing were so overwhelming that he had no words to describe them.

Consuelo Bofill, CVX El Peregrino

My mentor you were and you were my friend; Your faith and your life you wanted to share Your style was simple your faith was so strong You were always joyful your love did not stop.

Your Ignatian roots were passed unto me I will try to live them, no matter what the risk Example to follow your life will always be Your life, which stands for your best legacy.

Watch for us, your people, our lasting friend Be always support in all our steps.

Clarita Baloyra, CVX El Peregrino

Unconditional friend and brother, who made me aware of God’s unconditional love for me. To my complaints of not having enough time to dedicate one hour a day in the presence of the Lord, to orar, he’d answer “Tú te lo pierdes” (“your loss”).

This was his “trade mark answer” to everyone who was starting in daily prayer, and who’d find it too difficult to stop for one hour.

As Father Jesús Zaglul. S.J., our Provincial, said in his homily at the Mass of Resurrection for Fr. Victor: "He went from the eternal city (Rome) to eternal life.”

A. M. D. G. ☸

Members can post their own memories of Fr. Victor Hernandez on the members’ forum on our website: www.clc-usa.org/members
Thomas Bausch, President

### Am I Sufficiently Formed for CLC Mission?

**Tom Bausch**

“I tell you look around you, and see how the fields are ripe for harvesting!”

John 4:35

**The Question**

Most of you reading this have probably seen the DVD issued in conjunction with the Jubilee Year by Loyola Productions entitled, *A.M.D.G.: A World is Not Enough*. At one point Peter Faber explodes with, “The problem with Francis is that he is too ambitious.” Ignatius responds, “No, the problem is that he is not ambitious enough.” Is each of us formed sufficiently in CLC to “be ambitious enough”? In the wonderful story of the encounter of Jesus with the Samaritan woman at the well, Jesus says to his disciples after they are scandalized by his chatting with a “Samaritan” and a “Woman”, “I tell you, look around you, and see how the fields are ripe for harvesting!” These two wonderful stories focus in like a laser beam on exactly what CLC formation is all about – **preparation for mission**. Am I sufficiently formed not for “my mission” but in preparation for “His CLC mission for me in our world”?

In paragraph 2 of the Vatican II “Decree on the Apostolate of the Laity” the Council states,

“The characteristic of the lay state being a life led in the midst of the world and of secular affairs, laypersons are called by God to make of their apostolate, through the vigor of their Christian spirit, a leaven to the world.”

Members of both Opus Dei and the Third Order of St Francis form themselves to serve in their particular way. How do we form ourselves in the CLC Ignatian way?

Thomas Merton wrote:

“We are warmed by fire, not by the smoke of the fire. We are carried over the sea by a ship, not by the wake of a ship. So too, what we are is to be sought in the invisible depths of our own being, not in our outward reflection in our acts.”

CLC formation should prepare each of us for the mission Christ has for us as our way of life, not in the sanctuary, not within the four walls of a church, and usually not in Jesuit apostolates, but rather in the marketplace, the public square and our families. These milieus are Christ’s “wells” and the Francis’ “India’s” of today, especially for those of us who are the laity called to the Ignatian way of life called CLC. Thus the question each of us must ask is, “Has my CLC formation prepared me for what God is calling me to do?”

As I ask this question I find that there are six priorities that raise twelve points about formation for our reflection.

**Highest Priority - Formation for the Ignatian Way of Life – The Exercises**

James W. Skehan, S.J., in his book, *Place Me With Your Son*, p. 85, (great for CLC faith sharing!) presents a wonderful meditation bringing together St. Paul, de Chardin and Hopkins on what our CLC way of life is all about as each of us is constantly becoming who we are in God's eye. Paul captured the spirit of CLC when he wrote, “Whatever you do, do it in the name of our Lord Jesus Christ.” Teilhard de Chardin reminds us “that each of us is privileged to participate in a mission of forming the divine milieu, the environment of the Spirit in this world, not by withdrawing from the activities of the world, but by immersing ourselves in them and excelling in them.” (Skehan p. 86) We are carried from the head-trip of Paul and de Chardin and turn to our heart, our affections, with the poetry of Gerard Manley Hopkins, S.J., in “Kingfishers.”
Formation for the specific Way of Life called CLC, as our calling to be “in God’s eye” what we are, begins with the Spiritual Exercises of St. Ignatius. They are the grounding of both de Chardin and Hopkins as well as our history and story as CLC. It is impossible to enter into the fullness of CLC without making, as an individually directed experience, the complete Exercises as a thirty-day retreat or via the Nineteenth Annotation in one of its many forms. An Eighteenth Annotation experience, group experiences, and study of the Exercises are all good things and to be encouraged in their proper place, but they are not the foundation of formation in CLC. They do not prepare a person to make a permanent commitment to the CLC Way of Life. Thus, the first element of CLC formation is to make the full Exercises as soon as possible after becoming a candidate, certainly within the first three or four years.

Let us stop tiptoeing around this issue and expect it and do it!

Each of us is called not only to make the Exercises themselves, but also to form ourselves to use the Daily Examen, Ignatian prayer, discernment, simple life style, and the other Ignatian tools as our way of living. Despite what our individualistic society tells us, we cannot be authentically human and live this lifestyle alone – we need our small communities.

Therefore, the second element of CLC formation is to learn to live in faith community. To enable this formation NCLC is implementing a Coordinators and Guides Course this summer. Community is essential to “a person becoming a person through other persons” in the CLC way of life.

If God is calling each of us in our busy lives to make the Exercises and to form ourselves in CLC, He is also calling each of us, in community, to aid each other in formation in the Exercises and CLC. Let us examine ourselves asking some very practical questions. Am I being called to direct others through the Exercises? Am I being called to baby-sit for my brother and sister CLCers’ children so they can make the Exercises or attend the Guides Course, or some other formation program? Am I being asked to commit money to a solidarity fund so that a brother or sister in CLC can afford to go to a formation program, or make the Exercises or to enable a formation program or the Exercises to be presented? Is the Lord asking me to make the extra bedroom in my house available to a person who needs a quiet place to get away to make the Exercises? Do I pray daily for the spread of the Exercises and success of CLC formation?

The third point – Formation requires us to aid each other in very practical human ways.

SECOND PRIORITY – FORMATION TO EXCEL IN THE ACTIVITIES OF THE WORLD

If we, as Chardin reminds us, are to sanctify human activity and lift it to God through service to others, and this is what a call to CLC demands, we must first prepare ourselves to be competent and then discipline ourselves to take on the cross of whatever the demands of our calling as parent, professional, community activist, coach of our kid’s team, and so on, might be. There is but one criterion, stated very succinctly in the “Principle and Foundation”, for choosing; “Our one desire and choice should be what is more conducive to the end for which we are created.” Penance in our era is not wearing a hair shirt, mutilating the body, praying on our knees all night and so on. It is the study for and discipline of our professions, parenting, and political community life.

The fourth point – formation is the difficult and lonely work necessary to be competent in the world.

This is not a call to the workaholism of today’s professional who lives only for career. Yes, we recognize that we must master the technical aspects of our job and work; but we must also be committed to mastering the ethical and moral dimensions of what we are doing and we must master Catholic Social Thought and theology as it applies. Second, we are called to work to understand the full human dimension of what we are doing. This is captured in that fabulous scene in Patch Adams when Robin Williams asks the big-shot teaching physician, who has just given a cold technical analysis of the disease of a patient, “What is her name?”

The fifth point, formation requires that we master Catholic Social Thought and Theology as it applies to what we are called to do. This point has particular importance for our youth and young adult members of CLC. I tell students, if they go out to serve the poor and at the same time ignore their studies, they are frauds. (A College or High School CLC that does not emphasize first the vocation of student is not authentic CLC!) But all of us are students. If we do not subscribe to and regularly read something like America, are not aware of the work of a group like the Woodstock Theological Center or the Center of Concern, and have not studied The Compendium of the Social Doctrine of the Church we are not serious members of CLC. "Damn it, I must skip ‘Law and Order SVU’ and read America tonight!”

Sixth point – CLC formation is a life-long process, not a front-end-load model.

THIRD PRIORITY – FORMATION IN THE DYNAMICS OF COMMUNITY

But there is also the faith community dimension of preparation for one’s calling. Authentic faith community is where the members can ask the person about to make a professional decision, “What will be the impact on your family and your health if you take on that responsibility?” “Are you sure you are the only one who can do it?” “Just how will you advance the greater honor and glory of God if you accept that new
job? “Would you do it if you were not going to be paid for it?” “God has asked you to carry a huge burden in your family at this time, how can we help?” “How can we help you raise money for your political campaign?” If these questions are not being asked in your community, you are not in a formed community!

Seventh point – CLC is a calling to community mission, not usually or primarily common activities, but our personal callings, and this requires formation in discernment, sending, supporting and evaluation. Yes, trained guides are vital for this type of community to develop and why I am so grateful to those preparing and teaching the course next summer and to those willing to give several years to the calling!

Fourth Priority – Formation in Our History and Story

The older I become the more I become frustrated with our human inability to master “both and.” For instance, I have no time for the misguided souls who call for only a life of prayer or only a life of action. Discernment is balance in the context of each calling God sends us. (See seventh point above.) Many of us, myself included, heard the Vatican II call to open the window. We did not hear the equally important call to return to the authenticity of our roots. When Sodality morphed into CLC we opened a lot of windows and let in much new air, we embraced the sanctity and purpose of the laity, and we shed many barnacles that we had accrued, especially since the suppression of the Jesuits. But we did not go back to our roots. Our leadership at the world level is at fault here. They have not commissioned a new and accessible history. As far as I know, WCLC is not advocating the canonization of a lay Sodalist/CLC member. (In addition to grace and sanctity, canonization requires well-funded lobbying.) But we have also not done any better to date in the USA. How many of us have studied the lives and work of Ignatius, Faber, Leunis and others? (Who are the women in the story?) Have we read Villaret?

Eighth point – formation requires study of our history and our story.

Fifth Priority – Formation in the Simple Life Style

How often has each family in our community purchased a poor-quality tool and used it once a year as we groused about its poor performance? Why do not all of the families in our community get together and buy and share one good tool that will be easier to use, do a better job, and be a better for the environment? Some friends of mine in a CLC in Santiago, Chile, built their own townhouse complex around a beautiful outside common area and near one of the slums where they all volunteer. They share much with each other, yet live their private lives and are enabled to serve the poor. Their communal action enables a simpler life for each. Our formation programs should include study of this type of life-style and choosing.

Ninth point – formation, both for the person and the community, includes learning to live and enabling one to live a simple life style.

The article by Ed and Marilyn Bourguignon in the last issue of Harvest on the Family Life Sodality/CLC in Cleveland called to my mind wonderful memories of families working together to be CLC. Their community was a tremendous inspiration for Bernie and me in the early years of our marriage. Our Đồng Hành communities and our South Florida young adult communities have captured much of this same spirit in the way they have organized and live.

Tenth point – if we are to attract young adults to CLC, our formation for these groups must include family formation and recognition. If Ignatius calls us to anything he calls us to the reality of our lives and the difficulty of building family in our culture calls for a lot of help.

Sixth Priority – Formation Requires Restructuring Our CLC Meetings

I have come to the conclusion that the Spirit is calling us to do much less faith sharing in our CLC meetings as a means to do much more formation. We are called to a different balance. The situation is analogous to Ignatius realizing he needed to do less prayer and more study. I am not sure how we should proceed, but I see some options. The first would be to change our meeting structure and build a period of study into our regular meetings, which can only be done by reducing the faith sharing. We have no alternative but to do this with our formation communities. Second, and this is remembered as part of the Leunis CLC in the Bourguignon article, maybe once a month we should have cluster meetings, focused on some subject matter like an aspect of Social Analysis or study of Catholic Social Thought, as a substitute for our regular meetings. This would enable us to do something with quality that a single community could not do alone. Third, and this is something that truly intrigues me, maybe each of our communities should spend a year doing the JustFaith Program as a substitute for our regular meetings. Why reinvent the wheel when something like this is available? And in doing this, maybe we could help some JustFaith members to join CLC to be the “fifth week” or the living out of their program.

Eleventh point – Since there is no God but God, and meeting structure is not God, I think it is time to consider some changes in our meeting structure that will enable us to form ourselves in the fullness of CLC.

Conclusion

I do not expect all reading this article to agree with me on all of the points I make and I would be very disappointed if everybody did agree. The second most important part of any discernment process, after prayer, if we are to find the Spirit at work, is healthy and expressed disagreement exchanged in respectful dialog. Please respond! ☸
World Leadership Formation

Lois Campbell

Twenty-eight participants, facilitators and World ExCo members met and worked together for eight days in late November at a lovely retreat house at Monte Cucco in Rome. Our task was to prepare ourselves to offer resources and training to leaders and potential leaders in our many National Communities around the world. We came as individual CLC members from twenty-three countries and all of the regions of the world where CLC exists. We left as one body, committed to bring both the knowledge and experience of our time together to others in CLC leadership.

World CLC has been on journey toward apostolic community over the entire forty years since we transitioned from Sodality and embraced the threefold charism of living Ignatian Spirituality in community on mission. That journey has called us deeper into Ignatian Spirituality and further on mission. That we are called to be a world community at the service of one world was discerned in a World Assembly over twenty years ago in Rome.

The General Principles suggest that our call is to not only address the needs of the poor, but to challenge unjust structures. We seek the ‘magis’ in our mission. To do so implies not only discernment, but also the ability to read the signs of the times. This commitment to work for just systems and to have a fundamental option for the poor has been both confirmed and deepened in World Assembly after assembly. Finally in Nairobi, we confirmed a desire to shift from a community of apostles to apostolic community.

We as CLC have chosen to become an apostolic community; to discern, send, support and evaluate mission with each other. It is clear that to do this we must be deeply grounded in Ignatian Spirituality. We must be so clear about who we are in God and who we are with each other that we can and do discern together. As an Apostolic Body, we ask not only; How am I called? We ask also; how are we called to respond to the needs of our world?

The 2003 Nairobi Assembly mandate identified the need for a deepening both in formation and leadership if we are to move successfully to apostolic community.

In terms of leadership it states: “Our Community continues to need leaders who facilitate the communities’ processes of discerning, sending, supporting and evaluating our personal and communal mission. The capacities we seek in them include:

1. Leadership skills (both as individuals and when working as a team);
2. Spiritual growth through grounding in the Spiritual Exercises;
3. An awareness of their own limitations and gifts as human beings;
4. A willingness and ability to work collaboratively.

After the Assembly, the World ExCo formed working groups of its members to address this and the other needs identified by the Assembly.

As members of World ExCo, Levi Matseshe from Kenya, Rita el Ramy from Lebanon and I formed the Working Group with the responsibility to address these leadership development needs. We began our work by asking current national leadership what they saw as leadership needs in their own communities. We wanted to hear how they saw not only current leadership issues, but also what our national communities anticipated as needs as they grow as apostolic communities.

We used the responses from this 2004 survey to develop a plan for a World Leadership Course and select topics for the course. Because our resources in World CLC are limited we decided to offer a single course in English and to gather participants who would be willing and able to take what they learned back to their own National Communities and other National Communities in their region of the world. The course would be a “train the trainer.”

Lois Campbell
WCLC Representative

Levi and I took the lead on developing the content and materials on each of the leadership topics. We asked Paul Vas, S.J., from India and Eileen Burke-Sullivan from the US, to assist, and together we developed and presented fourteen modules on leadership themes. The eight days in Rome were designed to allow participants to experience each topic and then modify and refine them.

Four members of CLC-USA; Mong Hang Nguyen, Simon Shin, Eileen Burke-Sullivan and I joined CLC folks from all over the world to participate in the course. We, with Gilles Michaud from English Canada CLC, form a North American team with the responsibility to bring the richness of the course back to CLC-Canada, CLC-French Canada and CLC-USA.

Mong Hang is from Houston, a chemical engineer by profession and a leader in the Vietnamese CLC. She was introduced to CLC in high school in Vietnam and has been a leader in Đồng Hành, which joined CLC-USA in 2004. She works in formation in the Vietnamese Community and is the Co-chair of the CLC-USA Culture and Diversity Committee. The Culture and Diversity Committee has been working over the past two years to facilitate relationships across culture and age and to develop a structure to support the new diversity within CLC-USA.

Simon leads the formation team for Korean CLC and is part of the CLC-USA Formation Team. He works in the financial and mortgage field in New York and got introduced to Ignatian Spirituality and CLC by his wife. He is part of the New York Region and the Korean CLC Network.

Eileen is part of CLC leadership in Omaha where she teaches theology and Ignatian Spirituality at Creighton University. She is the Chair of the CLC-USA National Formation Team and has a long history of involvement in CLC leadership. We drew on her insight and expertise in Ignatian Spirituality and discernment at the world course. Eileen presented modules on personal and communal discernment and was a resource to the participants as we explored what it means to be a CLC Leader.

The twenty-eight facilitators and participants came together with no prior experience of each other except short bios and pictures. Our professional and CLC backgrounds were very diverse. Although we worked in English, participants spoke over a dozen different native languages. Some were fluent in English. Others had to work hard to communicate their thoughts when English was a second, third even fourth language. As a mono-lingual American I was continually impressed by the flexibility and commitment of each person to work together across the differences of language and culture. In spite of language, age, gender, nationality, we were in the end more similar than different. We were Ignatian lay people on mission. What united us was that we were all CLC.

The experience of world community was powerful during those days. It remains powerful for me—and I think for the others present. The World Assembly in Rome in 1985 discerned that we are called to be one World Community at the service of one world. I would wish for all CLC members the opportunity to fully experience the power, the richness and delight of being a world community. We are in fact members of this world community of CLC. My wish for all of CLC-USA is to experience the richness of world community. 🌍

Questions for Discussion

1. Which five of the modules presented have been most important to you individually?

2. With what specific unjust structures has your involvement with CLC caused you to become involved?

3. Have you noticed growth within your own Christian Life Community in becoming more ‘apostolic’, in “…discerning, sending, supporting and evaluating …personal and communal mission.”?

A list of course topics and a brief summary of each is on the following page.
OVERVIEW OF LEADERSHIP COURSE MODULES

MODULE 1: CALLED TO SERVE: INTRODUCTION TO THE LEADERSHIP COURSE
This module orients participants to the World (and National) history that led to the need for leadership development (Apostolic Community, e.g.). It also orients participants to the content and methodology of the course. Finally it helps people know each other (building the learning community).

MODULE 2: THE CONTEXT OF CLC LEADERSHIP
This module uses an article on the CLC Leader and the participants’ own experiences to explore what differentiates CLC leadership. It draws from our charism and especially the Spiritual Exercises and Discernment.

MODULE 3: PERSONAL DISCERNMENT AND CLC LEADERSHIP
The module deepens participants’ understanding of discernment, the Spiritual Exercises and especially how we are called to live a discerning life. It highlights the graces of the Second Week and our challenge to let ourselves be changed and formed into the person (leader) we can be in God.

MODULE 4: PERSONAL GROWTH AS A LEADER
The module uses several models for developing self-awareness as persons. The goal of self-awareness is to help us be less reactive and more ‘aware’ in our responses. The discussion links this self-awareness to discernment.

MODULE 5: INTERPERSONAL RELATIONS
The module focuses on those elements that enhance good interpersonal relationship in order to enable CLC leaders and Communities to foster them in their groups.

MODULE 6: LISTENING SKILLS
The module provides tools to raise listening awareness to support the faith life and call in each other. It helps participants learn listening techniques and strategies to help improve listening skills.

MODULE 7: CONFLICT: AWARENESS AND RESOLUTION
The module helps develop in CLC leadership the capacity and skills to identify the nature of conflicts in the community and to resolve them. Conflict is a natural and inevitable part of people living and working together and so leadership must play a central role in helping the community move through conflict.

MODULE 8: MOTIVATION AND ORGANIZATION DEVELOPMENT
The module enables CLC leaders to appreciate that the source of motivation for CLC members to engage in the work of the community is commitment.

MODULE 9: DECISION MAKING AND EFFECTIVE MEETINGS
The module assists CLC leadership teams to hold effective meetings that build commitment, facilitate shared leadership, and encourage a listening discerning stance toward deliberation and decisions. It presents a model for clarifying decision making and delegation.

MODULE 10: COMMUNAL DISCERNMENT
The module helps participants understand more deeply Communal discernment as the desired method for significant CLC decision making. It encourages participants who are not using this method regularly to begin to do so in their leadership groups.

MODULE 11: ROLE/RESPONSIBILITIES OF THE NATIONAL/REGIONAL CLC LEADER
The module invites participants to explore the responsibilities of the national or regional CLC leader and leadership group. It helps leadership groups prioritize the responsibilities based on the national/regional situation.

MODULE 12: SOCIAL ANALYSIS
The module provides CLC leadership with the skills for undertaking value based social analysis as a technique of social intervention towards the fulfillment of our mission. It sensitizes participants to the correlation between Ignatian spirituality and social engagement/participation. It encourages leaders to use the Pastoral Circle as one of the preferred models of the Christian Social Analysis for CLC communities and provides a systematic way to do contemplation in action.

MODULE 13: CONCEPTION AND PERCEPTION SKILLS
The module introduces and applies conceptual and perception skills as tools for strategic visioning and planning and problem solving of the community.

MODULE 14: FUND DEVELOPMENT
The module focuses on helping CLC leaders to see fundraising as a strategic issue in CLC. It identifies financial maturity as a requisite element of a CLC community. Participants reflect on the experiences of national communities in fundraising and explore possibilities for establishing sustainable fund development.

MODULE 15: VISION, PURPOSE AND VALUES
The module focuses on the need for clarity of vision, purpose and values that flow from the CLC Charism and introduces a process for achieving that clarity.

MODULE 16: NEEDS ASSESSMENT
This module demonstrates how to do a needs assessment. It was clear to the group that national and regional communities must do a needs assessment prior to a leadership course so that the course will focus on the specific modules most needed in the community.

Members can also download the modules from the website: www.clc-usa.org/members
Formation in CLC-USA

Dr. Eileen C. Burke-Sullivan
Chair, National Formation Team CLC-USA

In the Summer of 1981 three members of CLC-USA went to Rome to participate in an intensive World Christian Life Community Formation Program in the Nineteenth Annotation of the Spiritual Exercises. The course was a six-week study of the method for directing the Spiritual Exercises according to the Nineteenth Annotation, or the full process of the Spiritual Exercises given to a retreatant who remains active (albeit less than usual) in his or her daily life. The presenter for the course was a Jesuit from the French Province of Paris, Fr. Maurice Giuliani, who was very well known in Ignatian circles and the larger Catholic Church throughout Europe, but was not known here. I was a member of that little group of three, and what was unique about our delegation was that we were all women and therefore “lay.” (Betty Leone and Sr. Roberta Williams, an IHM sister from Northern California were the others.) All the other national delegations were primarily made up of Jesuit Ecclesial Assistants, and only about ten other countries sent even one lay person. All of us had made the Spiritual Exercises in enclosed thirty-day retreats (that was a requirement for this course) and all of us agreed to be willing to offer the Exercises to others when we returned to our home countries at the end of that summer.

I was chosen as one of the US members of CLC because I had made the full experience of the Exercises, and because I was the National Executive for what was then called the National Federation of CLCs. Here in the United States we were on the front end of a strong push to engage all of our Christian Life Community members to enter more deeply into Ignatian Formation. As a national structure we had worked hard to develop a deep sense of community among our members in their small groups and from group to group, but we were weak in the Ignatian character of our formation. That summer, on many evenings I took long walks around the grounds of the huge old Franciscan Monastery where the course was being held with Josée Gsell, the World Executive Secretary from the Rome office. Josée and her working side-kick, Fr. Patrick O’Sullivan, S.J., (the Vice-Ecclesial Assistant) from Australia, were sponsoring/hosting the course and one of my secondary, but important, goals for the time spent at the course was to draw from this woman all that she could give me about CLC and lay spirituality since her role in the World CLC structure was analogous to my work at that time in the United States National Community.

One evening, as we walked and talked, I asked her what she thought the members of CLC-USA needed most from our leadership group. She stopped walking and said with some surprise “But of course, Eileen, you all need most of all to be deeply formed in the spirit of St. Ignatius. You will never be discerning and apostolic communities – true CLCs – until that comes to pass. That is the greatest responsibility of your office and that of all your national and regional leadership!” When we returned to our rooms later, I noted her remarks in my journal, and beside her remarks I wrote to myself, “I wonder how long this will take us?”

Twenty-six years later, when asked to write an article for this issue of Harvest on the work of formation in CLC-USA today, I thought about that experience and pulled out my old journal of that year to see if my memory of Josée’s comments was accurate. I had remembered her remarks rather well, but I had forgotten my own (somewhat silly) parenthetic question. In the five years following that experience other world formation courses were held and we sent members to bring the wisdom back to us. The US Christian Life Community provided various formation programs — Intensive Faith Sharing weekends awakened us to new depths of community, Immersion Retreats with the poor awakened our sense of the “faith that does justice.” Shared Reflections enabled communities to assess how well formed they were on a trajectory of growth and helped establish goals for moving onward. Guides courses, training courses at national assemblies, national coordinators courses were
all formulated and offered in every region to develop servant leadership. Creative regional programs for offering the Spiritual Exercises were developed with Jesuit partners and Ignatian guides from other religious communities and more and more CLC members began seeking ways to make the Nineteenth Annotation or the thirty-day retreat at retreat houses, at home or through their communities.

In the early ’90s, formation became a regional responsibility. Some new resource materials were developed by Ecclesial Assistants, but there were few coordinated efforts to form new guides, to update materials or to reflect together as a national community on the on-going process of developing and forming new communities. Nor was there a consensus developed or developing about exactly what was needed for forming persons and groups.

New faith sharing communities emerged from the “Renew” model, but the insistence of the Spiritual Exercises as the essential context for our formation seemed more muted in places. World meetings held every five years, instead of every three, seemed farther away and less urgent to all but a handful of regional and national leaders. Then quietly, a steady stream of voices began to raise the alarm that we needed an agreed upon process of formation. Interest in developing young adult communities flourished on college campuses, but the CLC print material was largely out of date.

In the meantime, quietly, as the CLC-USA body of Euro-Americans regionalized more and more, two other national bodies were rapidly growing across the country as small but effective national structures. Đồng Hành, the Vietnamese-American CLC and an emerging Korean-American CLC national structure were flourishing with adult, young adult and family models of local community. The World Ex-Co advised these groups to participate actively in the already affiliated CLC-USA and at the National Assembly in Miami in 2004, the multi-cultural, multi-lingual CLC-USA was in full bloom. On another front, as large conferences on Ignatian Spirituality began in St. Louis, it became evident that many of the lay men and women all over the United States who were formed and articulate about the Ignatian way of living the Christian life were members of CLC and others wanted to join. But here too the cry for better structures and/or resources for forming lay men and women in apostolic communities was voiced. In the summer of 2004 the ExCo and NCC of CLC-USA mandated that a national formation team be established and commissioned to bring together or develop such resources on behalf of the national community.

That fall, CLC President Lois Campbell called me and asked if I would consider participating in a National Formation Team (NFT) that had been mandated by the Executive Council (ExCo), based on the fact that formation had been identified as a top priority of the members of CLC-USA in response to a needs assessment that flowed from the World meeting in Nairobi. Lois knew that I had emerged from a doctoral dissertation cocoon only the summer before, that I had been out of national leadership for nearly twenty years and regional leadership for at least six years. But I had never ceased to be actively involved in forming members in the Spiritual Exercises and the Ignatian way of life, and developing new communities. It seemed to be a good time to become part of the next steps in formation. (“I wonder how long this will take us?”)

“One thing you should know is that the formation team will be made up of members from the Vietnamese CLC in the United States ( Đồng Hành), the extensive Korean group, the growing Spanish-speaking group and at least one young adult representative,” Lois informed me. She went on to say that gradually all our national work will begin to be inter-cultural and inter-linguistic since we are working to become ONE national community at deeper and deeper levels of life.

It occurred to me at the time that this was truly Ignatian. From the very beginning of the development of his little band of “first fathers” Ignatius befriended men from Spain, France, Portugal and Italy, and before his death only two decades later, there were one thousand men from every country and language of Europe, from the peoples of South America, from India and Japan … if we are truly Ignatian how could we not be one community of...
The team is not inventing the way of proceeding in formation, of course. It is well established and described in documents that have been developed from the World CLC, based on the long experience of members on nearly every continent. The Survey Document describes the development of Ignatian communities, and the Charism I describes the formation of CLC members. Charism II, which is published in a draft form electronically, is currently being re-edited by a Spanish language committee. When that draft has been translated and vetted in all the national communities, it will be returned to the next World Assembly in Portugal for general approval. If it doesn’t receive approval it will be sent back for further work. Eventually the finished document is envisioned to be a directory for formation of members and communities using the values and vision of Survey and Charism I, but practically outlining the steps and stages of formation. Obviously such a directory flows from the already approved General Principles of the World Community, and is couched in somewhat flexible terms in order to be specifically implemented within each national and cultural group.

The USA National Formation Team (NFT) is blessed to have Lois Campbell as a consultant for our work. Lois is a member of the World ExCo and represented CLC-USA at Nairobi. We are also fortunate to have Marcia Iglesias on the NFT as the representative of the developing Spanish groups in the United States. Marcia is also on the committee appointed by World CLC to re-draft Charism II, and has kept us informed of the various concerns and issues about formation being raised in the next draft. At the present time the other members of the formation team are — Simon Shin, from New York City, who serves as the Korean representative, Binh Ha, from Orange County, CA, who represents the Vietnamese national structure, Michael Santa Maria from Los Angeles, who represents the concerns and experience of developing Young Adult (and college) groups, Marie Schimelfening (former Executive Director of then US CLC), and Barbara Bedolla (former National President of CLC) both of Detroit, MI, Tri Dinh, S.J., of Loyola Marymount in Los Angeles, who has been serving on the NFT as a voice of both Youth, Young Adult and Vietnamese groups, and John LeVecke, S.J., the current National Ecclesial Assistant, completes the roster at present.

Service on the NFT is appointed by the ExCo for terms of three years, renewable by Ex-Co. We all understand that formation is now, and will remain a major issue and concern as we expand our membership in the various culture groups and locales throughout the United States. The group is accountable to the elected leadership of CLC-USA, both the NCC and the ExCo, to whom we report on a regular basis. At our first meeting the team asked me to serve as chair for the team and asked Marcia Iglesias to serve as co-chair.

At the present time, the team is focused on several very large and on-going projects:

1. Developing a schema or description of the stages of formation as verbally described in the World Documents.

This schema is the “map” which the team uses to assess and develop materials and formation resources and also establishes the basic language of the formation
process. Just as those who understand Ignatian Spirituality know there is a lingo that serves as a short-hand for very complex and dense stages of personal spiritual formation (i.e., “First Week graces,” “retreat according to the Nineteenth Annotation” and others), it is important for communication and common understanding that we develop a shared vocabulary of the steps or stages to formation. With this task completed we can then move into locating resources as good, better or best for this or that stage of the schema — meaning that when a person or a community is at a certain stage of formation in CLC there are certain materials that we recommend for deepening that stage and other materials that we would not urge you to employ to resource that specific stage of formation. Again, this is analogous to the process of the Spiritual Exercises. If you are praying for the graces of the Principle and Foundation, for example, you follow the rules of discernment for the first week—not the Second Week, and so forth.

2. The development of competent coordinators and guides from among formed members to serve as leaders and formators for new groups.

In the summer of 2007, the NFT will present an intensive Institute of Formation for CLC small group servant leaders during the last week of June, at the Creighton University Retreat Center in Griswold, IA (just a short drive east from Omaha, NE). This is a National Training Institute and will be open to sixty-five Jesuits and lay persons who will be welcomed from all the regions and language groups of CLC-USA. It is our hope that the format and content of the training institute (modules) will be held in various regions around the country in 2008 and 2009 with teams drawn from those who participate in the ’07 national course working with NFT members.

3. The NFT is collecting a significant body of formation materials in English, Spanish, Korean and Vietnamese to be evaluated, translated if desirable and necessary, made “user friendly” and to secure any necessary permissions to be made available by electronic access.

The team works through a “virtual office” and “virtual library” on-line, that is currently available only to members of the working groups until we can secure any necessary copyright permissions. As soon as this material can be made available to groups, it will be placed on the National CLC Web site and can be down-loaded and printed for group or personal use. If permissions can not be secured, but materials are still in print and deemed valuable, the Team will work to make such print materials available at reasonable cost. If any stage of formation is not adequately resourced by materials already available the team will begin working with persons who can develop and write such material. Eventually we are confident that every stage of development in the formation process can be well resourced. In general, most new materials will be formulated for electronic dissemination.

4. The NFT is currently doing a fairly thorough review of where and how the Spiritual Exercises are or are not available for our members at reasonable cost across the United States.

The team is working to ensure that every member has within his/her geographic area the possibility of making the Exercises with a competently trained Guide in some one-on-one format that employs at least some actual presence (although some virtual methods are being explored and evaluated) and that allows the person to make the Exercises with someone who speaks his/her language.

5. The NFT is cooperating with the Young Adult Leadership to develop formation materials and programs that will be useful and will address the specific cultural needs of collegians and young adults in all the language groups.

(Here some possible virtual community opportunities may be cautiously explored as bridge building among the most mobile members of this age group.) One factor that seems most urgent for young adults is a real community of mutual care that is also deeply committed to action for justice.
6. The NFT is also involved in the Culture and Diversity project of developing formed members into candidates for regional, national and world leadership positions in CLC.

Three of the members of the NFT went with Mong Hang of the Culture and Diversity (C&D) Team to the World-sponsored Formation Course in Rome in November, 2006. Simon Shin, Lois Campbell and I worked closely together throughout the World Leadership Course to bring materials, experience and insight back to the NFT. We will also work with Gilles Michaud of Canada to assist the Culture and Diversity Team in presenting institutional leadership training courses in 2008.

Ignatian formation is profoundly personal, but it takes place within the context of a community of shared values and vocation. At the heart of the experience God acts on the mind, heart and will of each person uniquely, but calls him/her to the common experience of discerned service of God’s reign on earth. Each person must learn the path of the spiritual disciplines of prayer, examination of life, discernment, and the asceticism of love and justice in an often unloving and unjust world. In community those disciplines are not practiced alone but within the context of loving support, mutual faith, and courageous hope. Ideally, these disciplines enable the person to discover his or her own call to discipleship, and to the committed vocation of the CLC way of life. The work of forming one another in this Ignatian way of companionship Jesus in His mission of salvation belongs to all committed members of CLC. We on the NFT know that whatever gifts we have to share in this endeavor are only given to make that common task more effectively accomplished.

We are deeply grateful for this call to serve CLC-USA. Our work and time is given as gift, the costs of travel, meetings and electronic communication are being partially funded by an Arrupe Grant, and otherwise underwritten by the CLC-USA general budget. As the work progresses, additional funding will be required so sources are being researched.

How long will this take us? As long as God calls new men and women of all ages, languages and cultures within this country to the CLC vocation. I hope it takes all of us all of our lifetimes and into the next generation of lifetimes …

Questions for Discussion

1. Can you see evidence that, “…gradually all our national work will begin to be inter-cultural and inter-linguistic, since we are working to become ONE national community at deeper and deeper levels of life.”? Give at least one example.

2. Do you think your own CLC/Region is totally committed to ‘deeply’ forming members in Ignatian Spirituality?

3. Why is it important to be able to develop “…our capacity to give the gift of our CLC way of proceeding to other men and women across the United States”?

Information for

Opening the Way

A Formation Institute for Coordinators and Guides of Local Christian Life Communities

can be found on page 32 and on the CLC-USA website on the members page:

www.clc-usa.org/members
Reflection on the World Leadership Formation Course in Rome.

Mong-Hang Nguyen

I left Rome after the World Leadership formation course (November 25th – December 2nd, 2006) full of enthusiasm and hope. I deeply appreciated my Dong-Hanh community for sending me to this course. The encounter with other CLC members from all over the world has really impacted my view about the World CLC. More than ever I felt a deeper sense of belonging. Even though we came from all over the world with different cultures and backgrounds, we all shared the same language: the Ignatian language. We were together with the same objective: to commit to the leadership development which is a critical part of the CLC journey toward an apostolic community.

During the workshop, we worked very hard in order to finish sixteen modules in eight days. These sixteen modules drew on the “Tripod” model of CLC leadership: the reality of CLC, the person of the leader, and the content of the CLC leader role. The CLC leader is called to live a discerning life and he/she must be rooted in CLC charism and the Spiritual Exercises. I really enjoyed Eileen Burke-Sullivan’s presentations. When Eileen spoke about the four weeks of the Spiritual Exercises, she said, “We mostly are around the end of the Second Week... not yet an absolute yes... Most of us are in the Second Week of discernment. It points to the election. The process must go on, should not stop...” These words still resonate in me. What is holding me back? As a CLC leader, being at the end of the Second Week, what impact do I have on my commitment and on my CLC community? The importance of Being over Doing: How do I live the Spiritual Exercises? The person of the leader and the leader role modules were drawn on contemporary leadership and management materials and provided tools to help leaders become more effective in their roles. These modules were carefully designed, however I see the challenges in the application of these tools. How do I apply these theories in our national CLC-USA and more specifically, in the Dong-Hanh community? How do I put these tools into practice?

One of the highlights of the conference was the presence of Fr. Kolvenbach and the guests from the Curia (Fr. Mercieka, S.J., and Fr. Franco, S.J.). Their presence and their sharing meant a lot to all of us. When talking about the challenges facing the Christian Life Communities, Fr Kolvenbach made it very clear that we in CLC need to live out our commitment and mission and we need to safeguard the identity of CLC. He also emphasized that CLC leadership needs to have more clarity on the identity. For me, these are very strong statements and they are so crucial to the growth of CLC.

Besides the learning, we spent quite a lot of time building bonds. Together we not only shared the workload, but we also learned about each other and about the activities in each national community. We shared the characteristics of our cultures and how they influenced our spirituality. I was amazed about the similarities between the challenges and opportunities among the CLCs in various countries. We spoke English with many accents; Arabic, French, German, Polish, Spanish, Korean, Indonesian, Vietnamese, etc., and yet we seemed to understand each other quite well...amazing! In this multi-language setting, we had several occasions to put our “active listening” skills into practice. The “Sending” ritual during the last day’s mass was very touching. As we gave the sign of peace, we also sent each other to carry what we had learned back to our national communities. It was also the time for us to say goodbye to each other. I still remember all the peaceful and joyful faces that reflected the deep commitment to respond to the “Call of the King” and to be ready to live the “Third and Fourth weeks of the Spiritual Exercises” fully, to serve God and to console the world. To all my CLC brothers and sisters I met in Rome, “Let’s roll up our sleeves and let’s do it!”. Yes, with God’s grace and love, we will make it!
“Formation!” she said. “That’s right. I want you to write about formation.”

And instinctively I thought…I don’t want to write about formation probably as much as most people don’t like to read about it.

I had to pause at that thought and decided that my resistance to writing about formation was because I have had to actually work on the formation of our communities for many years. Perhaps the resistance was the feeling that the work that had been done was like talking to the wind. On the other hand, the word formation itself sounds like…going back to school and putting on our uniforms and looking and being ‘just right’.

With those images in mind, I had to stop and say…Well, what does formation say to you now? Actually, I found myself suppressing a smile and thinking formation is really neat.

Formation is … what we are all about,
… growing and deepening, learning and expanding our vistas,
… participating with our God in recreating ourselves, our communities and our world, and
… depending on where you are in life—it is a constant moving into the fullness of God.

I wonder if we seriously consider ourselves as having a vocation to live this life. When we meet with the guides and coordinators our questions are—

Who is apt to be a member of one of our communities?
Who do we invite?

The facilitators of the courses pull out the Spiritual Exercises. They tell us that Ignatius also had those questions when speaking with people who wanted to make the Exercises. He suggested that we look for qualities of openness, generosity and balance. There were other important qualities, but the bottom line was this, “…that they desire to grow in a fuller Christian life.”

Now in the blooms of a new community, new experiences of prayer and action, there is excitement and delight. We are eager to learn and to pray, to give and to share. But then the life of CLCers might become rote. The work that we do still is what it is, having good moments (hopefully), stretching moments, realizing that we are always growing. We take classes to learn more and this is additional work. Relationships within community take an unexpected amount of time. And sometimes, we might even want to run and hide instead of continuing this growth process.

Formation calls us to be faithful to our prayer times, our retreat times, our moments of spiritual direction. I wonder how each of us is really attentive to the nourishing of our interior life? Are we as individuals and communities calling ourselves to make annual retreats? Are we helping one another to make this happen? Are we being creative enough to take another’s children? Or, if living alone, invite a person to use our own private space to make a retreat?

In our meetings, are we basing our faith sharing on how we live the formative process during the week? Have our prayer and experience of the Examen shown us that we have an integrated life of prayer and action? Do we recommend books, videos, DVDs that would challenge us to grow and to learn to our community members?

Questions for Discussion

1. Do you think you have been faithful in the aspect of ‘nourishing’ your own interior life?

2. Were there instances when you needed to ‘move’ your own CLC from a ‘rote’ reality? What path was needed?

3. Have you felt yourself actually ‘moving into the fullness of God’ with the support of your own CLC?
INTRODUCTION

Recently returning from my first visit to Germany (with my dad, Fred, and my sister, Lucy), there are so many things to write about—wonderful new CLC friendships, delicious German food, and beautiful views of special places in Bavaria, especially Augsburg and Munich. Where does one begin?

Given my own “moment” in personal and community CLC growth, one of my most pressing topics was “CLC formation” and I knew that the CLC that I was experiencing in Germany was very special. So, I wanted to know what CLC formation consisted of — how it is done and guided. And this piece is the result of my conversation with Hildegard Ehrtmann, whose gentle, generous, and gracious presence I enjoyed one late afternoon in Augsburg in early October.*

A GRACED AFTERNOON

Sitting in the calm, quiet fifth floor flat, which overlooks many contrast ing features of this ancient city, was a real treat. As Hildegard pointed out the different views from her window – the old, the new, the country and the city – all in view of the same large picture window, I couldn’t help but think that I was so lucky to be in the presence of this very special lady. How would I have known that I would have this time to share again with the “big sister” of my pre-teen years in Cleveland, Ohio, who lived upstairs in our big house, at a time when my only sister, Lucy, was still “a twinkle in God’s imagination,” as my mother used to say. As we sat together at her living-dining room table, sharing coffee and a special German plum pastry, it is hard to put into words how I felt. I had not seen Hildegard since I was twelve years old! Although I have often thought of her and longed to see her, here we were together now and our time was going to be very short. One thing I knew for sure: she was a very wise person — to have decided to dedicate her entire life to CLC in Germany, upon returning from her early days of study and work in the US (1957 - ’60).

This “life-change” for Hildegard happened during her stay with the Leone family while doing her studies for a master’s degree in Applied Social Sciences, when she met the first “renewed CLC.” By the time she had gotten through the two-year formation program of the CAS (Cleveland Alumni Sodality), her life had changed. In fact, among her many anecdotes that afternoon, she told how she had broken the news to her family about this career decision many years ago. This story was just the beginning, and I wanted to learn everything I could from her, especially about her role in CLC. Because this piece focuses on CLC formation, Hildegard’s role in CLC will have to wait for the next conversation, hopefully in 2007.

FOUR KINDS OF CLC FORMATION

As a kind of “grandmother” to the Germany CLC, a spiritual guide to countless individuals and groups, and a leader in the CLC way of life in Germany, with her colleagues, Ingeborg, Maria, and Zita, Hildegard has a wealth of experiences to share and an eager willingness to do so as well. If anyone could tell me about CLC formation, it would be Hildegard. So we began.

There are principally four kinds of CLC formation in Germany:

1. Formation of CLC Members
2. Formation of CLC Leaders
3. Formation of CLC Group Guides
4. Formation of Spiritual Guides and Spiritual Exercises Guides

Beti Leone and her spouse, Rene Cisneros, happily married for thirty years, live in Fresno, California, in the Central Valley.

Having studied linguistics, anthropology and education, they earned their doctorates while researching topics related to child language acquisition, communication, bilingualism and language learning and teaching. Beti and Rene have researched and published studies in the areas of bilingualism, languages and cultures in contact, as well as education from a critical pedagogy perspective.

They commute to work in the rich agricultural fields of the San Joaquin Valley, teaching GED and ESL to Spanish-speaking adults.

Beti and Rene look forward to being in touch with fellow practitioners of St. Ignatius’ Spiritual Exercises, con la ayuda de Dios. Their e-mail address is: leonecisne@comcast.net
It is important to note that a CLC member does not necessarily follow these four kinds of formation in this same sequence, or even go through all these types of formation.

1. CLC MEMBER FORMATION

In the first kind of formation, that of CLC members, there are two levels, formation of new CLC members, who are still in a beginning stage and formation of advanced CLC members who have already been practicing the CLC way of life. The preparation of the advanced members is the annual eight-day retreat, the process fostering the preparation of these members for formal commitment to CLC.

2. CLC LEADER FORMATION

The second kind of formation, that of CLC leaders, has a goal of preparing persons to assume responsibility within the CLC organization, including but not limited to assisting in the integration of CLC with the Church, diocesan, and parish life.

3. CLC GROUP GUIDE FORMATION

The third category of CLC formation in Germany, formation of group guides, builds a lot on and includes courses in human development, spiritual development, and psychological-social-cultural theory, analysis, and practice. Other kinds of formation also build on much of the same underlying fields of study. Once finished with this third kind of formation, a CLC member can then be a guide for a small CLC group of about four to seven persons. (When a group reaches as many as ten to twelve members, it is divided into two smaller groups.)

4. SPIRITUAL GUIDE AND SPIRITUAL EXERCISES GUIDE FORMATION

The fourth kind of formation in Germany is the formation of spiritual guides and Spiritual Exercises guides. This process is a two-year intensive course for preparing competent spiritual guides for the Spiritual Exercises while continuing their professional work. During these two years, there are meetings on weekends and a monthly orientation process. Once successfully completing this type of formation, a spiritual guide may be able to serve diverse persons, as they seek guidance in their lives from a spiritual perspective. This guidance could be for doing the Spiritual Exercises on an eight-day retreat or even for doing a “Retreat in Everyday Life,” which would be spread out over an eight or nine-month period. Formation of Spiritual Exercises guides is a two-year process.

Throughout our conversation, as Hildegard explained all the kinds of formation, she mentioned — when I asked where one could study these various kinds of formation, a place where many German and other CLCers had gone to study: St. Beuno’s Retreat Center (for both lay and religious in the northern English countryside, and more specifically, she mentioned a three-month course). Besides this English retreat Center, perhaps the most accessible way for German CLCers to acquire this formation experience is by means of formation courses offered by long-time CLC formation course guides or instructors, such as Maria Boxberg or Ingeborg Van Grafenstein, who are affiliated with the Augsburg CLC Secretariat.

Could CLC members in the US participate in CLC formation courses in Germany? This is what Hildegard, Ingeborg, Maria and Zita replied:

1. Information. “We could give some overall-information to someone interested in the content and make-up of the different types of formation courses."
2. Short courses. “Also, in the event that someone would be able to do a course in German and be willing to spend the time here, we could facilitate course registration. We would be happy to do so.”
3. Longer courses. “Another possibility, although rare, would involve CLC formation of longer duration (more the one-week). This could be a basic formation course in CLC life or a follow-up course. However, the long-range type of formation of one or two years is meant for members who desire to deepen their understanding of the CLC way of life and of the Spiritual Exercises or for people who desire to prepare themselves for being guides. Either way, these longer duration courses presuppose a long stay in Germany and would not usually be of interest, unless someone were to come to live in Germany (e.g., a Jesuit assigned for study, or an individual or family taking a job in Germany).”

For more information, Hildegard recommended that US CLC members contact Ingeborg at ingeborg.grafenstein@web.de or Maria Boxberg at maria.boxberg@t-online.de

NOTES AND ACKNOWLEDGEMENTS:

* About St. Beuno’s Retreat Center. Hildegard mentioned this retreat center in England because she and others in Augsburg and Munich got a very good impression from what participants told them after their retreat course. They have heard these positive comments from CLCers heralding from several countries: Switzerland, South-Africa and Germany! Also, the retreats at St. Beuno’s are done in English, which is of great interest to people in the US, since the formation of guides described in this article are done, unfortunately, only in German.
A great big “danke!” Very significant, as a kind of “backdrop” to the conversation with Hildegard, was the contact we had with the remarkable CLC members and communities for the few days prior to our visit with Hildegard. From the moment we arrived at the Munich airport from the states until the last cup of hot chocolate before bed in the cozy CLC Friedburg cottage where we were staying, we met many kind, helpful CLC “sisters” and “brothers.” Indeed, it is no wonder that my conversation with Hildegard felt like “the icing on the cake!” To all of these CLC members who cared for us — going to such great lengths and with such amazing compassion and consideration, I extend my most heartfelt appreciation on behalf of my family and send them our warmest wishes for a happy Christmas season and for a bright and beautiful New Year!

Abrazos y besos de Beti.

Hildegard Ehrtmann and Beti Leone at Hildegard’s apartment in Augsburg, Germany. Hildegard is holding a picture that was painted by her goddaughter, Lucy Leone Clark.

Questions for Discussion

1. With which of the four kinds of CLC formation in Germany can your regional/local group most closely identify?
2. Do you believe your formational materials and processes are adequate for your members? Why/why not?
3. What changes, if any, would you deem appropriate to the formation now being given to your own members?

“Our Vocation Journey” continued from page 21

One of the most exciting moments that I have experienced was at a local area weekend retreat that the Detroit Communities have every January. This year our retreat was presented by Lois and Kuruvila Zachariah from Waterloo, Ontario. Lois and Kuruvila are retired professors of biology. They have spent many years with Fr. John English and one of their last writings was, *The Greening of the Exercises.*

We had asked them to focus on the Third Week of the Exercises, and they did. We had to preview Al Gore’s, *An Inconvenient Truth, Why We Fight,* and also to read a few articles.

I refer to Lois and Kuruvila because it struck me that this is what CLC formation really looks like. Two adults who are parents, grandparents, professors of biology and committed to the CLC Way of life. They were giving a retreat to us, not from the viewpoint of a priest, nor a woman religious, or someone who lives away from the secular journey, but rather they were giving the retreat from their life experience, their professional capacity, their lived experience of the Exercises and Christian Life Community. This presentation was the outcome of a life well formed by their CLC vocation BUT it isn’t finished. The Zachariahs are still seeking new methods of deeper prayer. They are still looking into their professional papers. They still cope with aging parents and growing children and a grandchild.

This is the fullness of our vocation journey, or formation, if we want to call it this. I look around now and I look at many people I have met in our community over the years, and I am in awe of what formation has brought forth in our CLC Way of Life.

I know there are still some who keep looking toward the Society of Jesus to show us the way to the *magis.* But I believe that in this millennium, with all of its fears, angsts and challenges, if we look at the lived vocations around us, we will see great hope in the future of the Church and for our world. (Because of course our communities are not just in our neighborhoods, but around the world.)

So maybe it wasn’t too terrible to write about formation. When you see the effect of prayer, Exercises, discernment and ongoing understanding of the world and our specific mission. Perhaps I’d better apologize to the editor and instead say thank you for putting me on the spot and calling me to reconsider.

I think that I will have some new energy for the next USA Formation Team Meeting.
Beginning Groups in Portland, Oregon

Mary Minor

We of the Central Oregon Coast CLC Cluster know that we have something very precious in our strong, active CLCs, and we have spoken often about how we might share our treasure with others. In the Autumn of 2006, a meeting was scheduled in Portland to acquaint people with CLC. Marilyn Kirvin, at the Jesuit Spirituality Center, arranged a site and put an announcement of the meeting in their quarterly bulletin. Rick Kunkle drove down from Olympia, Washington with a wonderful power point presentation about the history and charism of CLC.

We were pleased that a large number of people attended the presentation. With only a few technological glitches, our meeting progressed to some small groups sharing questions and ideas. Everyone felt good about this introductory meeting. It was really a lot of fun.

Marilyn was left with the task of following up and coordinating schedules for those who were interested in attending six introductory meetings to further explore CLC. It was very exciting to have such a positive response. Schedules are hard to accommodate and it was just not possible to arrange a group for everyone, but we ended up with two groups. Marilyn agreed to guide a Wednesday night group and I the Thursday night group.

The Saturday before the first scheduled meeting, on the way to the mailbox, I slipped in the gravel on a hill and broke my leg. Since I was flat on my back and then on crutches for a time, I was unable to fulfill my commitment, but my CLC companions, Tom and Sally Taylor, trekked to Portland and guided the first meeting. The next few meetings were a real challenge, since I was still on crutches. One December meeting came on the evening of a huge windstorm that virtually shut down Portland. Mike was the only one to make it on time. He left after about forty-five minutes, since it seemed that no one else was coming, but just minutes later, Anne Marie pulled up in a taxi (the bus route she depends on had been ‘blown out’). Denise and Pat never did manage to get there. We rescheduled and the January snow melted barely in time for our next meeting.

Upon hearing these stories, my son observed that when things go so wrong, it either is to show you that the task isn’t meant to be done or to show you how much you really want it to happen, and how hard you will have to work to accomplish it. At each difficulty it was clear to me that I really wanted this to happen and that I would gladly do whatever it takes. Both of the new groups are still meeting regularly. They have finished the introductory sessions and are on to other things. The Thursday night group wants to continue as a spiritually oriented group, but they are not sure about joining CLC as formal members. The last I heard is that they probably will join us.

Being part of the Portland group has been a real blessing for me. The members are all remarkable people with interesting lives and active spiritual practices. We feel comfortable with one another and pray about the challenges in our lives. Many are at a crossroads in their journey, and are hoping that participation in this community will help them discern how to serve God and build up His Kingdom on earth in ways that use their own unique skills and gifts. Schedules and busy lives are always a challenge, but these folks seems committed to supporting each other in discerning the will of God. I feel very lucky to be part of their group, in addition to my own AmazingGrace CLC group in Newport. I look forward to learning what name the Thursday Night Portland Group participants choose for themselves.

Mary Minor, a retired elementary school teacher, has lived in Newport, Oregon with her husband, Chris, for nearly forty years, where they raised four children and now are enjoying grandparenthood. Mary is a 1963 graduate of Marylhurst College and is active in Sacred Heart Parish, particularly with the religious education program and RCIA. She and Chris are enthusiastic members of the Amazing Grace CLC group.
Establishing a Christian Life Community presence in the North Central Region has some “geographical” challenges. The territory covered by this part of the United States reaches about 1,100 miles east to west and 625 miles north to south. There is a mixture of small towns (farmland and desert-like sand hills) as well as some large metropolitan areas (e.g., Milwaukee, Twin Cities and Omaha). To establish the presence of adult Christian Life Communities in this territory depended initially on Jesuit ministries with the Sodality and some great lay leadership, especially in Omaha. However, Jesuit presence existed primarily in Milwaukee and Omaha. Where their numbers were smaller, e.g., on the Indian Reservations in South Dakota, many priests and brothers had little knowledge of CLC…and had their hands full with their respective ministries.

As the Region developed in the 1990s, a decision was made not to deprive people residing in remote areas of the graces of CLC, just because there were neither Jesuits nor lay CLCers nearby. This fact had implications for the formation of new communities. The resulting, common progression of a growing CLC community was as follows: an “Information Night” for those interested (usually in a parish hall); one or more groups using a “Pre-Community” program (a seven meeting booklet which I authored); decision to continue with those remaining in the group (often all of them) using To Share in the Life of Christ, by Larry Gooley; many groups then used Sleeping with Bread, by Linn, Linn, and Linn, and/or Praying with Ignatius of Loyola, by Bergan and Schwan; this was followed by the group being further introduced to The Spiritual Exercises using sources such as Take and Receive (Bergan and Schwan) or Moment by Moment (Smith and Merz) in their bi-monthly meetings. In the meantime, I tried to visit the geographic area about four times a year to attend a meeting, answer their questions, and guide the group. For many persons this has resulted in a great desire to make The Spiritual Exercises, either with an individual director or with an experienced guide, working regularly with the entire community. Although some members of CLC have completed programs in spiritual direction, there are still communities that haven’t had the opportunity to really participate in the Retreat in Daily Life or another deep experience of the Exercises. We continue to look for ways to accommodate them. (One notable exception of this evolution occurred in Sun Prairie, Wisconsin, where Fr. Frank Hilton offered The Exercises to members of the parish he resided in while doing doctoral work at the University of Wisconsin. Two active communities resulted from this experience.)

Another vehicle of formation is the annual, Regional Retreat/Meeting, lasting from Friday evening until Sunday morning. The location of the event varies, usually drawing thirty-five to fifty-five persons. The gathering not only is educational and prayerful, but it also reminds people that CLC is regional, national, and international. There are also occasional cluster events which seek to accomplish the same goals. Finally, there is a four meeting program available, which I have authored, that introduces the community more formally in Discernment. (Anybody reading this can request a copy of this program from me via cyberspace: jzsj@creighton.edu).
Formation of a New Community: Oasis Community

Maryanne Rouse

About ten years ago, Fr. Jack Zuercher, S.J., the North Central Region Ecclesial Assistant, invited three veteran members of the QM CLC to collaborate as guides for the formation of a new community. He had received a call from a member of St. Wenceslaus, one of the parishes in Omaha. After speaking with Fr. Jack, the caller, Don Wingert, agreed to host an Information Evening in his home. At that point, Jack asked the three of us if we would be willing to assist this group, if there were folks who were interested in becoming a Formation Community.

After that, a nice-sized community began to journey through the Formation materials that Jack has put together and have been used quite fruitfully by this region. In addition, we used the General Principles with guest speakers and *Praying with Ignatius*. For two years the three of us rotated our attendance at the twice-monthly meetings. Two of us were there each time. In year three, only one of us attended each meeting. Year four, we phased out regular attendance. All through this period, the community was included in cluster events and received the *Harvest* magazine. After six months, the community participated in a commitment service and agreed to continue its CLC journey. After one-year-and-a-half, all participated in a weekend Faith Experience. There was a point at which the regular attendance of guides ceased and that was marked by a dinner, film and prayer service.

We shared the role of guide when two of us were attending; the other person acted as leader and we eventually phased out of the leadership role and Oasis community members phased into it. At the point that one of us was attending, she acted as guide. In that role, she evaluated the meeting at its end, listening and giving feedback on the dynamic of the Spiritual Exercises, the fidelity to the process of faith sharing, what she had sensed of the movement of the Spirit, and so on.

Within the last two years, two of the Oasis members have participated in the formation of a new community, using a process similar to the one that they had experienced. Benefits that we experienced with this approach were flexibility, support of each other, needed fidelity to our own prayer, planning, and continued learning about the Spiritual Exercises, a modeling of collaboration and lay leadership, and a more workable schedule with two of every three meetings that we were responsible to attend.

**The Annual Gigi Cannon Retreat in Daily Life**

Last summer Omaha CLC finally responded to the call to offer the Annotation #19 version of the Spiritual Exercises. Four of us formed a planning committee, beginning the recruitment of retreatants and prayer companions/director so that we could begin the retreat in the Fall and follow the Liturgical Year. Eight CLC members answered the call and so did eight directors.

We had an initial meeting during which Fr. Greg Carlson, S.J., one of the directors, presented the synopsis of the process and graces of the Exercises. Frequency of meeting is left to the individual pairs, but no one is meeting less than every two weeks and some are meeting every week. Once a month the retreat community meets for a brief bit of input and faith sharing. These meetings last no more than one hour and the topics have corresponded to the usual pace of the retreat, e.g., Principle and Foundation, the Two Standards, and so on. The faith sharing has been particularly deep.

Maryanne Rouse has been a member of Q.M. CLC in Omaha since it began nearly 35 years ago. She has held various leadership positions in CLC and is a recipient of the CLC CLC Development Award. She and husband Tim have three children, six grandchildren, and three great-grandchildren.

Maryanne is very excited about her new position at Creighton University. Her new job title is Professional Ethics Advisor. She works with teams of students in the College of Business Administration. These students do projects for non-profit organizations that require and develop their leadership and use their business skills, e.g., building a web site, organizing an event, writing a marketing campaign, etc.

She also assists with the development of the Greater Omaha Alliance for Business Ethics in the College of Business Administration at Creighton.
If I only have four days to live, how will I live my life? My answer is — I believe life is beautiful and I don’t want to miss my beautiful life. There is just one obstacle — our world is not perfect and it’s not difficult to realize that.

A long time ago, when I was young, I escaped from my country by boat with my family. We ended up in a refugee camp. The refugee camp was a prison in a remote region controlled by the local police. The police are the kings of the prison. One night, they came with a gun, asking the girl next door to go with them to the office camp. The day after, I saw her came back and she cried all day long. Nobody said anything. Nobody could do anything. They repeated it night after night. I was too young to understand what was happening, but now I understand. Every single time I watch TV, I switch to another channel when there is a rape scene. I cannot handle my memory going back to what happened that night a long time ago.

Our world is not perfect!

This morning, on my way to work, I listened to the radio. Another car bomb exploded in Iraq at the center of the market. Fifty people died, many people were injured. They are making dirty bombs with chemicals such as chlorine. They try to kill as many people as possible. It means some children will not see their father come home that night. It means some husband is gone forever or maybe, just maybe, there is a baby crying next to his dead mother at the deadly scene of the exploded bomb.

From when I was young until today, my life experience has taught me that this world is not perfect, but I believe life is beautiful.

Today, I still believe life is beautiful. The world is not perfect because people take advantage of other people. People hurting other people for their own advantage. There is a great deal of sin in our world. I am not the only person who experienced the sadness, the pain and the suffering in this world.

I believe I cannot change the world, but I believe I change the way I live in this world.

There are many ways to live our lives, but we have one life to live. I can want as many cars as possible, but I can only drive one car at the time.

There are many ways to live in our church and CLC is one of them. CLC is my way of life. It is my response to God’s call The CLC way of life hat taught me how to love God.

I embrace the teaching that the human person is created to praise, reverence, and serve God Our Lord, and by doing so, to save his or her soul. I recognize that all other things on the face of the earth are created to help human beings pursue the end for which they are created. Recognizing the love of God and the call to mission is not realized overnight. It’s a process, and it takes time.

The Spiritual Exercises are the heart of Ignatian Spirituality assisting me to seek and attain God’s will in order to put it in practice, helping me to rid myself of disordered attachments and to reorder my life.

Ignatian Spirituality is also apostolic in the sense of collaboration with others to bring the mission of Christ into fulfillment. We are called to be companions of Christ in service. As companions of Christ, we learn to know Christ more clearly in order to love him more dearly and to follow him more faithfully.

After Binh Ha, a native of Saigon, Vietnam, had his first weekend retreat with Fr. Julian Elizalde, S.J., in 1982, and joined Đồng Hành (Vietnamese Companions of Christ) in Montreal, Quebec. He was a member of the CEJ group and the Đóng Hành youth group, Hiep Nhat, for many years. He joined the CVX (French Canadian CLC) in 1987 and became a permanent member in 1995.

Binh served as Vice-President of Đóng Hành, 2002—2003. He received his training as Spiritual Director through SEEL and the University of Seattle in 2004.

His major ministry now is serving as a guide for “Lightworks Program” with Fr. Joseph Tetlow, S.J. He also provides spiritual guidance for his community.

He has been a previous contributing author to Harvest, and he currently represents Đóng Hành on the National Formation Committee.

Binh, his wife, Truc, and two daughters live in San Diego, California. His son is studying at Concordia University in Montreal, Quebec.
As many of you know, I have experienced a “Ventanas” (“windows”) theme throughout my vocation. I have grown to appreciate deeply the many opportunities we have to enter into the graces of God. I trace the “Ventanas” theme back to my experience of Pope John XXIII, who proclaimed through the convening of the Vatican II Council, that we (as Church) now “open the windows and let in the fresh air.” Who wants to remain in a closed, stuffy room when the wonders of Spring opportunities abound? Many at that time were surprised that this politically “interim” elected Pope would even call for a council. Just goes to show how the Spirit can work in every circumstance and condition, whether or not “we” have it planned or even in mind. By God’s grace we found ourselves going all the way “back” to addressing the original ideals exercised by the early Christian communities in the very first century of the Church.

Although there is still much work to be done in this Council’s prolonged wake, what an exciting time and generation of Church of which we have been so privileged to be a part!

In our Post Vatican II Church we have witnessed the renewed emergence of the catechumenate process, particularly known in our American Catholic Church as the Rite of Christian Initiation for Adults (RCIA). The RCIA has continued to be an enhanced process increasingly more integrated throughout the life of the contemporary parish. This process now has reached the experience of church community for young adults, teens and children.

I look at this ongoing attempt to return ourselves as Church as much as can be applicable today and tomorrow to our original core ideals as a good paradigm for what we, as Ignatians in community, find ourselves doing as CLC-USA… returning Back to Our Future, as well.

These past years, CLC-USA has been revisiting its origins and graced history as a means for us of renewal today and to better prepare for our future. In this process, after a fifteen-year hiatus, we have reestablished the National Formation Committee. Fifteen years ago it was the hope of National CLC that the Regions might be able to continue their efforts on a local basis. Unfortunately, we have realized that all of our Regions did not have the same necessary tools and resources in order to fulfill this great and necessary charge. As a result, we have witnessed that some Regions have been able to proceed well, however, too many entered into a sort of “vacuum” type of situation, having to try to fend for themselves, trying to find anything, and, it seems to me, almost anything, that would support them in this very important process of lived CLC. I admit, I found myself in this situation and just prayed all the harder that hopefully I was doing “the right thing.”

Thank God for our communal discernment that has led the National leadership to realize that at this time, we, too, need to reopen our own CLC “windows” and let in the fresh air of the Spirit, always ready to help and even surprise us off our feet, springing forth unimagined opportunities! Actually, after what I have experienced this past year in CLC-USA leadership, we might be joining in a new type of solidarity with post-Katrina New Orleans…one more way to let our “old CLC good times roll” anew.

This past year, as the National Ecclesial Assistant, I have been invited to join the newly reestablished National Formation Committee and its sub-committee, the National Guides Course Training Committee. WOW! What another graced experience of God’s presence that CLC has brought into my life and vocation.

The National Formation Committee has discerned an initial primary charge to reestablish the Guides Course Training Committee. Its goal is to renew the “good old times”
Formation Institute for Coordinators and Guides of Local CLC. These are very exciting ventures, not only for our CLC National Community, but for the US Jesuit Assistancy. At the same time, the Jesuit Assistancy of the US is addressing its own “windows” in the process of its Strategic Planning Process. It seems that the entire Ignatian Community is seeking more genuine Ignatian formation. We seem to collectively and collaboratively be returning back to the necessary challenge of opening our own windows and to allow the Spirit to lead us to ever better good times for our Ignatian future together. I find that in the graced conversations I am able to experience with Jesuit USA leadership, coupled with our own CLC leadership, this is a wonderfully exciting time to be an American Catholic seeking the Magis in our faithful authenticity, especially for us as Ignatian partners in life and mission!

Last October, I was privileged to participate in my first Guides Course Training Committee meeting. How humbled I was to discover the rich resources and processes which we, as CLC-USA, had made available to the greater US Church so many years before…. and it is still great material today. I think that CLC-USA was at the forefront of Catholic Lay Formation in the USA. Now, we truly are going “back to the future” we once established with our renewed Guides Course Training program.

Then, in January, I again was privileged to participate not only in my “second” Guides Course Training Committee meeting, but also in my first National Formation Committee meeting. From my own graced experiences of the Spirit very much at work among us and our leadership, please trust that we, as CLC-USA, are in good (H)ands! I am convinced that we, as a National Community, are well again on our way to being an effective means of support and resource for the significant faith and leadership formation needs of the greater US Catholic Church! We as CLC-USA are returning “back” not only to enable God to provide more for our own future, but for the Society of Jesus, in service of the entire Church. Together, by the grace of God, we will claim the genuine Ignatian partnership to which we both aspire.

Last October, I was privileged to participate in my first Guides Course Training Committee meeting. How humbled I was to discover the rich resources and processes which we, as CLC-USA, had made available to the greater US Church so many years before…. and it is still great material today. I think that CLC-USA was at the forefront of Catholic Lay Formation in the USA. Now, we truly are going “back to the future” we once established with our renewed Guides Course Training program.

Thank God for the wonderful opportunities of Ignatian formation that we are about in CLC-USA. May we keep looking back to Ignatius of Loyola and his early companions, especially Peter Faber, who sought out the lay community to share the Spiritual Exercises, to continue to inspire and guide us into our future. May we, collectively and collaboratively, through these renewed, challenging and most exciting good times, be led by the Spirit to ever new “Ventanas”…windows which open to us graced and sometimes very surprising opportunities along our common spiritual journey in the life of the Church. God-speed us back to our future!

I believe giving is receiving, holding is losing. Today, even if I have only four days or four thousand days to live my life, it won’t change anything in me because this what I believe.

I believe life is beautiful, and it will always be beautiful because there is a way of life inviting us to choose one thing: to love our God with our souls and minds.

For over a year, I have had a chance to participate in the CLC formation group. The group has a mandate from ExCo to help all the community members to discover CLC as a way of life. We wish to have a road map that can guide our members to discover a treasure from God to us, and we are working to make it available this year.

Along my journey with the CLC formation group, I find God working among us. I feel graced to be working with other members. We are a group of people with different backgrounds, different ages, different languages but we share the same hope and trust in the way God is leading us. Our being and working together, let me glimpse the life after this life where there will be no barriers of age, language and people living in love and peace.

Sometimes, I wonder about the outcome of the training. The group has all kinds of limits in talents, in resources and also in time. That is why we always need the grace and love from God to make us a tool for CLC. We also ask all the members to support our efforts more than the program itself.

I believe giving is receiving, holding is losing. Today, even if I have only four days or four thousand days to live my life, it won’t change anything in me because this what I believe.

I believe life is beautiful, and it will always be beautiful because there is a way of life inviting us to choose one thing: to love our God with our souls and minds.

In May our group meeting will be an evaluation, but several folks are suggesting that this does become an annual offering. Those of us who knew and loved Gigi Canno, a QM member who died of very aggressive cancer about three years ago, know that she has blessed us and is delighted that we have finally done/and are doing something for which she had long hoped.

This one and the ones to come are for you, Gigi!
FROM THE REGIONS…

KOREAN CLC

Metro New York Area

Rosa Lee (Won Soon) will serve as the next president for KCLC-New York Region. After communal prayers and discernment, she was nominated by the members of KCLC-New York Region and affirmed by our EAs, Fr. Daniel Suh and Fr. Dan Fitzpatrick, S.J. She had served as the Spiritual Retreat Coordinator for KCLC-USA for the last four years and as a prayer companion in KCLC at the regional and national level for many years. The installation mass will take place in the middle of the Mass of Lenten Day of Prayer at Fordham University on March 25.

KCLC-New York region sponsored a three-day lecture from February 23 to 25, 2007. Fr. Joseph Ryu, S.J., from Korea gave the lecture with the topic of “In God is Everything.” at three different parishes: Madonna Catholic Church, Fort Lee, NJ, Korean Martyrs Church, Saddle Brook, NJ and St. Francis Assisi Church, Manhattan, NY.

Atlanta Area

The seventh Ignatius silent retreat was held from February 7th to the 11th at the Loyola retreat house in Atlanta, GA. Fr. Haewook Ryu, S.J., who visited from S. Korea led the retreat and was assisted by two lay spiritual guides from Washington, D.C. and several local KCLC members. The thirty-eight participants came from five different states (Georgia, Alabama, North Carolina, New York and Florida). The theme of retreat was “Everything belongs to you, Lord.”

Fr. Ryu held lectures on February 14th and 15th at Atlanta’s Korean Martyrs Catholic Church. On the first day, he spoke primarily about Job’s story; on the second day, he focused on Jonah’s.

The cluster meeting was held on March 29 with Fr. Seok-chil Seo, S.J.

Fr. Seo, S.J., began a spiritual guide program in January 2007, and has been leading it every Friday following the evening Mass. In addition to this, prior to the Friday evening mass, he instructs the six applicants on the spiritual exercises of St. Ignatius Loyola according to Annotation Eighteen and Nineteen.

Mid-Atlantic Area

On January 6th, The KCLC New Year’s party was held at Sook Hee Kim’s house. There were forty-five members sharing food and laughter. Each community performed in an especially remarkable talent show.

The members made total donation of $1,000.00 to help Korean Jesuits who are missionaries in Cambodia to take care of the poor children.

On March 17th, we had a Lenten retreat day with fifty-three participants led by Fr. Jong Koo Park, S.J., from Korea.
any support staff and offer six sessions of discernment to learn if any staff are interested in forming a group. If this effort does attract some people, then later the faculty would be approached.

On March 24th, we will celebrate World CLC Day. Project # 133 will be the theme. We will again have several immersion experiences. We are most pleased to welcome our guest speaker and celebrant for the Liturgy, Fr. Ed O’Brien, S.J.

And the following from Mary Diane Steltenkamp in Oklahoma City: There are five (Pre CLC) groups meeting in Oklahoma City. With the Retreat in Daily Life ending in May, we have sixty persons who might want to commit to a group. Fr. Costello will be coming to Oklahoma City on June 2nd to offer an Ignatian Spirituality Retreat Day. We are planning on bridging these people into new or existing groups.

NEW ENGLAND REGION

Reflections on last year’s “Dreams and Desires”

It is nearly a year now since our 2006 annual regional retreat, during which we set ourselves three modest goals as a regional CLC — to grow in membership, to share more our personal experiences of God’s Spirit in our daily lives, and to experience the Spiritual Exercises together as a region.

As one major part of reaching these goals, our semianual regional newsletter, Sparks, first hit the presses late last Fall, and is available for viewing at our regional web site (http://www.clcnewengland.net). Given the small population of our region, this is one of the chief ways we have employed to stay more in touch in between our regional meetings. The second edition, reflecting on the last six months of 2006, currently is under preparation, and again will include a “regional journal” in which several members each report on one of our regional events (meetings, other group activities, social justice action, etc.). As with the first issue, a “community journal” from each of our CLCs will summarize the activities of that group, and individual journals will highlight significant events in each of our members’ lives and spiritual journeys over the second half of 2006. We invite all of you in CLC-USA to have a look at Sparks to see how God is moving in our lives.

We began to approach our goal of experiencing the Spiritual Exercises by inviting Clare Walsh, a director at the newly established Tri-Provincial Jesuit Resource Center in Watertown, MA, to present an overview of the Exercises at our Fall regional meeting (see below), and are looking forward to Paul Kenney, S.J., (our Regional Ecclesial Assistant) leading us in an abbreviated group-oriented version of the Exercises during our 2007 Annual Retreat in April.

Regional Meetings

Our regional meeting in October was somewhat sparsely attended, due to various scheduling conflicts. We were happy to have Clare Walsh, Associate Director of the Jesuit Collaborative at the new tri-provincial McDavitt Center tell us about the ongoing work and resources the Center has to offer, and to answer questions about the Spiritual Exercises.

Our Advisory Board met in early December to review our progress towards the Dreams and Desires outlined at last year’s retreat, to plan for additional regional meetings, and to plan this year’s retreat.

Our next “main event” will be our celebration of World CLC Day on March 24th. Not so long after that, we will hold our annual regional retreat at Fairfield University in CT. Our focus will be a group-oriented experience of the Spiritual Exercises. As always, this is the major event of the year to bring together our three CLCs in New England to share our growth in spirituality with each other, confirm our support of each other in our attempts to follow Ignatian spirituality, and re-assess our contributions to our regional apostolic mission to promote social justice in housing.

Regional Apostolic Mission

An annual major fundraising dinner to benefit Mustard Seed Communities in Zimbabwe, Africa and in Kingston, Jamaica was held in early November. We also began an annual collection for the benefit of Mustard Seed Communities and the local organization promoting fair and affordable housing that we support (WATCH).

Changing of the Guard

Our current Regional Representative to the National Coordinating Council (NCC) of CLC-USA, Steve Stasheff, will be moving to a new faculty position at the University of Iowa this summer. Steve says, “It has been a pleasure and a great blessing to serve New England CLC on the National Coordinating Council, and to be in the presence of so many graced and lively fellow members of CLC-USA. I will surely miss these opportunities to sense the grace of God, but look forward to exploring CLC in the North Central region.” We are in the process of discerning the next national representative for New England CLC. Meanwhile, we look forward to the developing resources of CLC-USA for communication, formation, collaboration with local and national Jesuit communities, and the growth of Youth/Young Adult ministries.

NEW ORLEANS REGION

A multicultural gathering of CLC members in the Dallas area is planned for May 2007. Since we have not met collectively, our primary purpose is to become acquainted with each other.

The Cura Personalis program was presented in Texas on March 16-18 for Dong Hạnh CLC members from the Midwest Region. Liem Le, Kim Anh Vu and Tri Dinh S.J. were among some of the presenters. Carmen Castagno attended as regional representative for the New Orleans Region.
Our Regional Retreat is scheduled for October 12-14th, 2007. The Regional Retreat and Meeting will be held at the Creighton University Retreat Center in Griswold, Iowa. The presenters will be Sister Marie Schwan, C.S.J., a widely read author, and Father Dick McCaslin, S.J., a highly regarded retreat director. Both are in spiritual ministry in South Dakota.

The national CLC leadership will present a training program to form guides who will facilitate and coordinate new communities. It will be held at the Creighton University Retreat Center at Griswold, Iowa from June 24 to July 1st, 2007.

Maryanne Rouse was featured in the NC Region February Newsletter in the CLC Spotlight column. In 1971, she and her husband, Tim, began the first CLC in Omaha. Members of that group have served as guides for other new communities. Maryanne has been active not only in the local CLC but also at the Regional, National and World level. She is now Co-chair of the NC Regional Executive Council.

Correction: Father Jack Zuercher’s e-mail address was incorrect in the Winter 2006 issue. It is jzsj@creighton.edu.

Catherine Corboy writes: The Lenten Gathering of the Omaha Cluster CLCs was held Saturday, February 24th, from 2-4:30 P.M. in the UP Room at Creighton University. Jayne Schram of the Development Department at Creighton presented Haunted by God: The Life of Dorothy Day, a one woman play written by Paul Amandes, Lisa Wagner and Robert McClory.

This presentation brought Dorothy Day alive for an hour. It helped the audience see her dedication to the Works of Mercy and her commitment to social justice.

Those able to attend on an afternoon when the weather was very threatening showed their appreciation for Jayne Schram’s entertaining and thought provoking performance.

The group took some quiet time for reflection and then joined in faith sharing stimulated by the experience.

Our Lenten Day of Reflection’s topic was, “When Charity Calls Us to Justice.” Our keynote speaker was Fr. Mark Hallinan, S.J., who serves as the Assistant to the NY Provincial in Social Ministries and as associate pastor at St. Ignatius Loyola Church in NYC. He also works with the Interfaith Assembly on Homelessness and Housing as well as teaches programs for Interfaith Community in NYC. In preparation for this day, participants were encouraged to read those points on mission from our CLC General Principles and our CLC Charism.

Our leadership group of guides and coordinators of our local communities met this past January.

On Good Friday our NY CLC joins Pax Christi on The Stations of the Cross across 42nd Street beginning at the United Nations Building.

The new year started with what we called “National CLC Miami Jubilee”

We were blessed with visits from the National ExCo, the National Guides Team and the National Formation Team during the month of January.

The National CLC ExCo visited from Friday, January 12th, to Tuesday, January 16th and stayed at Carlos and Rosita de la Torre’s home.

On Saturday, January 13th, we had a celebration of the Eucharist at Clarita Baloyra’s home, with the participation of about forty members of the Regional Communities, and a pot luck dinner. Fr John LeVecke, S.J., concelebrated the Mass with Fr Pedro Suárez. S.J.

On Tuesday, January 16th, three members of the National Guides Team arrived and stayed at Marcia Iglesias’
and Magda Castiñeeya’s homes, for three days of meetings. We had the opportunity to visit and have dinner with them on Wednesday night at Marcia’s.

On Thursday, January 18th, ten members of the National Formation Team arrived in Miami and stayed at the new ‘‘Jesús Maestro’’ home for Latin American students that the Agrupación Católica Universitaria (ACU) has built next to Juan Pablo II Retreat House, facing Biscayne Bay. They stayed until Sunday, January 21st and several members of the local communities visited them on Saturday night.

Our E.A., Father Victor Hernández, S.J., suffered a stroke on January 26th, while in Rome, attending a course for Companions for Spiritual Exercises. He was in a coma for ten days and finally joined the CVX-CLC Triumphant in the House of the Father on February 5th.

His body was flown to Miami, where we had three days of services for him, the last one being a Resurrection Mass on the 13th of March. Fr. John LeVecke, our National E.A., came from Los Angeles to be with us during those very sad days. We thank God who gave us Fr. Victor for eleven years, to guide us and be our companion and friend. We miss him dearly, but know that he will continue to watch over us from his new home, close to the Lord.

On March 17th we celebrated World CLC Day at Belén Jesuit Prep. More than sixty of our members gathered to reflect on Projects 133, written specifically for this day by our WVP José Reyes, CVX Chile.

We also rejoiced with the permanent commitments with WCLC of five of our members:

Angelique Ruhi-López, YA CVX Alas de Cristo
Richard López, YA CVX Alas de Cristo
Consuelo Bofill, CVX El Peregrino
María del Carmen Morera, CVX El Peregrino
Silvia Rodríguez, CVX Mensajeros de la Luz

During our celebration, Clarita Baloyra, our National Regional Rep, announced that Father Jesús M. Zaglul, S.J., the Antilles Provincial, has designated our new Ecclesial Assistant, Pedro Suárez, S.J., who has worked closely with Father Victor and all of us for several years.

We are delighted to have Fr. Pedro as our new Ecclesial Assistant and looking forward to continue our formation and mission with him as our companion and friend.

**Western Region**

A Lenten Evening of Reflection was held on March 6th at St. Bede Venerable Parish Center in La Canada, CA. It was entitled, “Ventanas, Windows into the Spiritual Exercises.” The event was chaired by Augie Won, Vice-President of the Western Region. The presenter was our very own National Ecclesial Assistant, John LeVecke, S.J.

---

**CLC-NGO Update**


Levi Matshe and Guy Maginzi of WCLC ExCo joined Roswitha Cooper of our Geneva WG and others in representing CLC at the WSF which serves as “an open meeting place where groups and movements of civil society, engaged in building a planetary society centred on the human person, come together to pursue their thinking, to debate ideas democratically, formulate proposals, share their experiences freely and network for effective action.” The location in Africa offered about 46,000 participants in over 110 countries a look at “Africa’s contributions to world civilization and highlighted some of her…history of struggle against foreign domination, colonialism and neo-colonialism; …her rich heritage of natural wealth, cultural, linguistic and ethnic diversity; …her reputation for embracing communities from around the world; …her role in the quest for another possible, more progressive global human society.” Local CLCers, Jesuits and other members of the Ignatian Family offered workshops at the WSF including one on Ignatian Advocacy. CLC priorities at this WSF were: the struggle against water privatization, the environment and sustainable development, good governance, trade agreements and international institutions. One fruit of the WSF was the launch of the African Water Network. To see Roswitha’s report, go to: [www.cvx-clc.net](http://www.cvx-clc.net) and click on News (English), or Actualite (French), or Noticias (Spanish).

The above is an excerpt from the CLC NGO Bulletin, Vol 3, Issue 1, March 2007. There is a link to the entire bulletin on the CLC website homepage: [www.cvc-usa.org](http://www.cvc-usa.org).

It also includes resources on water compiled by the NY Working Group chairperson Sylvia Schmitt which CLC groups may wish to use for their information as well as prayer and reflection. They include:

1. Key Facts about Water,
2. Scripture References to Water,

**Tri-Regional Spirituality Conference on Ignatian Spirituality**

On Mission with Christ Incarnate

Fairfield University, CT

June 15--17th

For more information: [www.jesuit-collaborative.org](http://www.jesuit-collaborative.org) or The Jesuit Collaborative

300 Newbury St.

Boston, MA 02115

---

Return to Table of Contents
Opening the Way is a week long institute that will bring together men and women, Jesuit and lay from the English, Korean, Vietnamese, Spanish speaking and Young Adult CLC – USA communities, and others who want to work with an existing CLC or begin CLCs in new areas of the country. The institute will provide training in two tracks: Coordinators for new groups, and Guides for either new or existing groups.

**Small Group Guides:**
These are men and women with the willingness to stay in a companionship (in a way analogous to a spiritual director) with a group as one who listens and who passes on the story of CLC at large, and sustains the memory of this group’s history. The *guide* reminds the group of their call to be an ever more authentic Ignatian community for apostolic mission, and shows the group ways to respond to that call more effectively. The *guide* has to have a clear idea of the overall goal of CLC and of the short term objectives of the stage the group is in at any given time.

**Small Group Coordinators:**
These are men and women who desire to start CLCs; to do so they need to have some organizational and marketing skills to attract small groups together. They further need the listening, leadership, communication and team building skills to keep a group together as they form initial bonds of community and get through the first stages of conflict. *Coordinators* are officially designated as those leaders of small groups that assemble, facilitate, communicate within and to the larger structures of CLC and collaborate well with the *guide* in promoting the growth of the group. An original coordinator is needed in every new group. Eventually this person assists others in the group to take over this role.

Please check the brochure for requirements for participation in the coordinators track.

**Requirements for Participation** In order to draw the full value from the *guide’s* track, the participant should have this background:

- Experience of the full *Spiritual Exercises* either in 30 day, 19th Annotation, or four 8-day retreats directed toward the whole process of the four weeks.
- Desire and freedom to guide a community for 3 – 5 years
- Serious and meaningful experience of CLC in a small community for a minimum of 3 years
- Some experience of regional or national participation in CLC
- A deep personal commitment to CLC way of life
- Recognition or acknowledgement by a Regional/ National or Language structure of CLC (i.e. *Đồng Hành* or Korean Network or Spanish Speaking or Young Adult leadership.)

If you have questions about one or more of the requirements, request a telephone interview with one of the leaders of the course.

For more information about the Institute, or to request an interview, contact Dr. Eileen Burke-Sullivan at (402) 280-3285 or (402) 884-4415; burkesu@cox.net

Applications must be postmarked by May 15, 2007. Space in the course is limited, so early application is strongly encouraged

Members can download a brochure from the CLC-USA website: www.clc-usa.org/members

---

**Costs of the Institute**
The Course, all print and electronic materials, and the room and board at the Retreat Center for the week will **cost each participant $500.00**. Regions and language groups of CLC are asked to support their participants, and monies are being solicited to provide scholarships for possible participants for whom the cost of travel and the course will cause significant financial hardship. Please contact your Regional or Language Group Leaders for further information regarding financial assistance. A deposit of $100 is required for registration. The additional $400 will be collected upon your arrival at the course.

---

**Calendar of Events**

<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>April 20-22</td>
<td>ExCo Meeting</td>
</tr>
<tr>
<td>April 21</td>
<td>NCC Teleconference</td>
</tr>
<tr>
<td>June 15-17th</td>
<td><em>On Mission with Christ Incarnate</em></td>
</tr>
<tr>
<td></td>
<td>Fairfield University, CT</td>
</tr>
<tr>
<td>June 24-June 30</td>
<td>NCLC Guides Course</td>
</tr>
<tr>
<td></td>
<td>Omaha, NE</td>
</tr>
</tbody>
</table>

**Next Issue**

**Transitioning into Adult CLC**