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All Assembly pictures were taken from the NCLC Assembly Facebook page. Visit this page for over 500 pictures from the Assembly.

For many years, CLCers planned summer vacations around upcoming assemblies. This year was no different. Even before the registration information was online, members of Locust Valley CLC were discussing departure dates, means of travel and the sharing of rooms. It was no surprise that their reservations were among the earliest to be received. Here were the plans of women and men ready to participate. As more material arrived, however, so did some concerns arise regarding the advisability of making the trip for a few in the community. Prayer and discernment came into play. An apparent good, attendance and participation at the National CLC Assembly in Washington, DC, was brought into question when held up against the personal welfare of individual members that would find the experience of the meeting difficult.

And so…some of the community stayed in New York. We followed some of the Washington events online, not as fulfilling as being present, but still allowing for some connection to the corporate gathering at Trinity University. We certainly missed the hugs of dear friends, the chance to connect with new CLCers, the excitement of being part of the diverse gathering, the unique liturgies and prayer sessions and the inspiring words from our CLC clergy. We missed, too, the immersion experiences and the rush to be part of Open Space. Those of us who stayed home were peaceful with the decision, but, at the same time, a little disappointed.

There were others around the country that found themselves in a similar scenario. For good reasons, they were not able to travel to Washington. It is the hope of the editorial team of Harvest, that this issue will fill in some of the gaps, will bring some of the excitement, will inspire and challenge all in our pursuit of becoming prophetic communities. Connecting with those in attendance will be an even better way to keep abreast of the ongoing developments in CLC-USA.

Within this issue

As we read the President’s message, Liem Le shares his enthusiasm at the making of the Open Space Journal, “…the work of the entire CLC-USA, not just the Assembly.” We sense his emotion when he mentions Father Cos’ sending prayer. We affirm his words that we are “discovering this call to be a prophetic community.”

Father Cos, in the EA’s column, reflects on the Mass readings of the Sunday, the last day of the Assembly. They portray wonderful works, and that manifests God’s glory and that glory is prophetic. Cos refers to the past three World Assemblies of CLC and their influence in moving CLC in its quest to become a prophetic communities.

Father Tri Dinh’s homily is an emotional presentation in which he recalls suffering - his own and his people’s, the Rwandan women’s telling of genocide, and even within CLC. His words lead us from tears, to love, to joy - within and outside of CLC.

Our Assembly Guides, Pat Carter and Dolores Celentano, have submitted their reflection in “Awakening Our Prophetic Voice.” They present the movements of the community as they perceived them during the Assembly. Included for you, as well, is the “Review of the Assembly,” an opportunity to reflect prayerfully on the movements you experienced.

The power point presentations of Yvonne and Dorothy from Rwanda were replete with words and photos that tell of the horror that is hard to conceive — one million killed in one hundred days! They also tell of an amazing reconciliation and rehabilitation of people in a country many thought to have been lost forever. CLC is part of that reconciliation process.

Bradford Hinze, Fred Leone and Fr. Dominic Totaro share their reflections of an immersion experience at the Assembly. They visit with members of the African Faith and Justice Network (AFJN). The network is “committed to integrate faith and justice concerns by advocating the transformation of the attitudes and policies of the U.S. government, corporations and citizens toward Africa.” A suggestion is made as to how CLC-USA can take a prophetic step in its relationship with AFJN.

By now, most of you have heard of the Open Space process. One of our CLC members, Carmen Santamaria, wrote a ‘Letter to the Editor.’ Read of her passionate concern with one of the Open Space topics, Overpopula-

Continued on page 5
Dear Companions of Christ,

Perhaps it would not be right to share with you anything but the National Assembly in Washington. Over 320 people descended on Washington. It was not perfect, but it was indeed a great Assembly. There were many graces and movements in the first 2 days that emerged through the stories of our communities and the immersion experiences. These culminated on Saturday, the day of Open Space.

The Making of the Journal

The Open Space Journal is the work of the entire community of CLC-USA, not just the Assembly. It started when all the groups responded to the invitation to discern issues or topics of concern. The groups sent their members to the Assembly prepared to raise these issues.

The day opened with a humorous but insightful orientation. Lynn Mayer and Hung Vu did a wonderful job in explaining the complicated and seemingly chaotic process. We had 15 locations already scouted and arranged around the campus to host 45 topics in 3 sessions. Fred Leone was so excited to bring up his topic but was afraid that he would be trampled on by a rush of eager issue-raisers that he stood up during the orientation and pleaded for an Open Space poster and a ticket for a location and a time slot. The minute that the orientation was over, chaos reigned. But that was by design because Open Space was meant as an open forum to make leadership a participative process. It was the first sign that Open Space would be a great success, for the Assembly was eager to share, to contribute, to learn and to collaborate with whoever might share the same passion or concern. People flocked to the poster table to write their topic on a poster. They did it as fast as possible but with precise clarity. They rushed to the Open Space boards to get a ticket. This ticket guaranteed them a location and a time for their topic. They then lined up for a chance at the microphone to “hawk” their topic. Announcements were booming through the audio system trying to get the attention of the Assembly. Some were listening. Some had a better idea and streamed to the boards to digest the topics posted and make a decision on which one to attend.

Locations that were empty in the early morning hours were now alive with people. At these 15 locations, circles of people were formed by their common interest and passion to deepen their understanding of the topic by sharing their experiences. We saw teenagers sitting together in the same circles with people in the 80s to share and attentively listen to one another, transcending all kinds of barriers. That went on all day — 3 sessions, 15 locations, 45 topics. The young adults gathered for the Cura Personalis Workshop conducted their separate Open Space session and contributed 6 reports to the Journal.

“Which topic did you go to?” “How was your session?” “It was just great!” These were heard in the Dining Hall during lunch and afterward. While the great majority of people were relaxing and conversing over great foods during the International Taste in the afternoon, some were hard at work putting together their reports. The reports were submitted at the rear of the chapel before and after Mass. The journal was ready for printing before the evening celebration even began. The Journal was in the hands of the Assembly on Sunday morning. It provides us with a snap shot of the issues and concerns, lived experiences, and suggestions for solutions. This will furnish each community with a rich resource.
Reflecting

The graces of the Assembly were overwhelming for me, just as for many of you. What Father Cos said in his sending prayer for my wife and me, struck me profoundly — that God has prepared us for a "gentle evolution" in which leadership is participative instead of hierarchical. The ensuing NCC meeting confirmed for me that no one person holds all of God’s vision and dream for CLC-USA. Each one of us has one piece. Each piece is not a complete picture by itself, but a picture cannot be completed without it. We cannot move forward alone, but neither can we move forward overlooking anyone. God gathered us together in this particular moment in the history of CLC-USA for each one of us to do his/her part — fully alive and true to ourselves.

An emerging process for CLC-USA is bringing formation to a grassroots level in our effort to become a more prophetic community. Maybe it is about learning how to listen, with God’s ears, to one another, as Eileen Burke-Sullivan said in the introduction of her presentation at the Assembly. After 30 years in formation, I began to learn to listen. Yes! Formation is, foremost and above all, experiential, and we all need to take a cue from Eileen in making the journey forward by listening.

We all left Washington discovering we are called to be a prophetic community. We left with gifts we carry in our hearts and a treasure in our hands. The Journal is a treasure because we wrote it together. As a community we rose to the challenge to desire the Lord’s hearing, to embrace the Lord’s vision, to love with the Lord’s love right where we are. It is a treasure because it embodies our desire for living more deeply God’s dream for each one of us, and for all of us to be just one body. So let’s dream together of being a more effective and loving prophetic body. But let’s do it together, because if we dream alone, it will be nothing but a dream. If we dream together, it is a hopeful possibility. And if we dream with God? It will one day be a reality. What if we all listen and embrace God’s dream? The journey ahead is indeed clouded and might cause hesitation. Let’s move forward together with joy, with hope, with confirmation and affirmation. Let’s move forward with a deepening love and a sense of newness, for God is awaiting us, all of us.

Continued from page 3

Dolores Celentano shares briefly, but positively on her Open Space experience. She attended the session on literacy for adults led by Father Dan Fitzpatrick S.J. of New York. Responses to a yahoo site have already begun.

There is considerable News from the Regions. In addition to local happenings, some regions share their preparations for and participation in the Assembly.

This column and this issue of HARVEST would not be complete without an expression of profound gratitude to our immediate Past President, Ann Marie Brennan, and our outgoing Treasurer, Kitty Gray. A few words cannot do justice to the dedicated, inspiring and efficient work that both these women did for all of us in CLC-USA. The generosity in time alone cannot be measured. God has blessed our national community in the choice of each and in their ‘yes’ to serving us. We pray that their presence continues to be a reality as we move on to becoming a ‘national prophetic community.’ God’s choicest blessings be yours!

And…

We take this opportunity to welcome and offer prayers for our new leadership in the person of President Liem Le. Liem’s leadership skills and charisms are not new to us. We look forward to more as Liem ‘takes the helm’ of CLC-USA. We pray, too, for his family — not on the leadership roster, but very much involved by their support and presence. May the Holy Spirit be your guide.

Dorothy M. Zambito
Called to be a Prophetic Community

CLC Assembly Homily

Robert (Cos) Costello, S.J.

The following are reflections on readings from Exodus, Corinthians and Luke read at the Assembly Eucharist. Hopefully they provide new meaning to a prophetic community.

In Exodus (14:21-31) the Red Sea surprise rescue is an archetype of God intruding into history. Psalm 145 celebrates a prophetic community’s gratitude for God’s wonderful works. In Corinthians (2 Cor 1:12-22) Paul exults over his dazzling conversion and says Yes to a new prophetic vocation. Luke (24:13-35) is the Emmaus drama where Jesus performed a wonderful work of self-revelation.

The readings convey that: 1) God labors through wonderful works in history; 2) these works manifest God’s glory; and 3) glory is prophetic.

One biblical scholar stated: To be prophetic means to say yes to the promise of newness already at work in our history. Prophets cherished history because God labored there for new ways of believing and living.

No prophetic community creates its message; it is in their story. Prophets give a hearty Yes to stories of God’s transforming work. So, CLC’s long history evokes gratitude over God’s labor for our conversion and newness. This memory incites the possibility of something new.

Wonderful works is a common biblical term found in passages about creation or historical intervention. It means an impossible or inexplicable event, like parting the Red Sea in Exodus. God’s Spirit intrudes in life so reflecting upon that uncovers seeds of newness. Wondrous works topple expectations by chipping at habitual ways of proceeding. Our Assembly was a wonderful work; we recalled history and then Open Space freed imagination to dream.

Exodus portrays Pharaoh’s chariots stuck in mud, but the text means oppression is routed by a mystery. CLC-USA’s future is a mystery; no one knows what is coming. That is the point. We always are between a now and a then, in a sacramental gap between a known present and some possible future. Sacramental here is not about seven sacraments, but metaphors needed to understand the mystery of “the promise of newness already at work in history.” God is Spirit, is outside of history and location, yet present in both.

Take Fatima’s imagery “To see with the eyes of God.” This sacramental metaphor bridges the “open space” between real human sight and Christ’s imagined seeing. It suggests the Spirit seeks to communicate something new in that space.

The Red Sea mystery is not about Pharaoh’s marooned army but about solidifying the belief that God keeps promises and always connects. Faith in the Exodus mystery contains the possibility of a possibility, so central to being prophetic. Fatima cherished the possibility of being Christ’s eyes and rejoiced over it.

Wonderful works are associated with the biblical concept of glory, a term meaning weighty, powerful or important. What is glory? Well, what’s joy, Swan Lake or Mozart? The best response is: you’ll know it when you see it. Glory is the gloss on divine intrusion and an aspect of prophetic.

No prophetic community creates its message; it is in their story.
In Corinthians Paul is in glory as he denies changing his plans. His gut-deep Yes to visiting this community was firm, like Christ’s Yes to his Father. Paul was never wishy-washy, Yes and No, because his spectacular conversion destroyed the conviction Jesus was a fraud. The unimaginable did happen: Jesus was the longed-for Messiah proclaiming a new covenant written on hearts, not stone. Paul got it: wonderful works were mysteries, roads to a radically new covenant that is inclusive, not exclusive. His booming Yes reflected Christ’s glory.

The two travelers in Luke were crushed as they moped along in search of reassurance. They forgot Christ said it is better for them that he goes. His execution reduced their imagination to that fact; there was no possibility of another possibility as bizarre as resurrection. Their “Intruder” shattered gloom and reopened history until their hearts burned in glory. Jesus had said, “Everything about me in the Law of Moses, the prophets and psalms must be fulfilled…”

The travelers raced from Emmaus to share the mystery of Christ’s presence: that action exemplifies prophetic mission. Christ guided a reminiscence that ignited fire in their bellies that is glory, but a glory not theirs! It was Christ’s glory shining through the mystery of a new presence; it was joy for Christ, not for how they felt! Mirroring Christ’s glory is prophetic. Hopkins described a just person’s glory: “He acts in God’s eye what in God’s eye he is — Christ — for Christ plays in ten thousand places, lovely in limbs, and lovely in eyes not his…”

Itaici, Nairobi and Fatima were wonderful works where God influenced CLC’s Yes to something new. These World Assemblies called for directions now present in Cura Personalis, leadership formation, cultural diversity, a new focus on family and young adults.

A decade ago Itaici experienced an urgency to incarnate Christ walking side by side with the poor. Itaici said Yes to becoming prophetic, engaging cultures, developing new formation, involving families and youth. Their Yes is already working; more remains.

Nairobi defined CLC as a lay apostolic community in the Church, so structures needed changing for a communal apostolic orientation. Formation must empower common mission so decisions flow from groups discerning, sending, supporting and evaluating action. It’s happening; more remains.

The dreams at Itaici and Nairobi of being prophetic influenced the wonderful work at Fatima; their Yes to be a prophetic community began with retelling what “they had seen and taught.” Then a simple sacramental metaphor became a defining grace: prophetic communities see, hear, feel and speak as Christ, indeed are the living God. We are then fully alive because Christ’s glory is not any old affective movement that vanishes. The glory emerges after realizing Christ again communicated in the wonderful work of Fatima.

Fatima left CLC to dream how to be the living Christ in deeds, not with words. At our Assembly, Open Space loosened prophetic imagination for many new ways to build the Kingdom. The magis now will provoke these possibilities into deeds and then Christ’s glory will appear.

Finally, Benedict XVI stated: “[The] purpose of our lives is to reveal Christ…. Only where God is seen does life truly begin. Only when we meet the living God in Christ…do we know life…. Each of us is the result of a thought of God. Each…is willed, each…loved, each…necessary. There is nothing more beautiful than to be surprised…by the encounter with Christ and to speak…of our friendship with Him…”

Nothing is more beautiful. Nothing is more fruitful.

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1 I am indebted to Walter Brueggemann’s writings on the psalms and prophetic imagination.
2 Brian Christopher, S.J. added to this reflection.
3 Thomas L. Brodie’s work on glory in John’s gospel contributed here.
4 St. Peter’s Square Homily, Sunday, 24 April 2005. [Adapted.]
I believe God wants me to speak about three things: prophetic tears, prophetic love, and prophetic joy.

**Prophetic Tears:**

Has anyone cried during these days? I’ve seen a number of people cry - babies, a young woman, a number of adults, and at least two Jesuits, one of whom is me. I confess, I have cried a lot.

When our Rwandan sisters, Yvonne and Dorothee, spoke, it’s hard not to cry about 1,000,000 people killed at the hands of their neighbors, friends, and families in 100 days. This was in a country 90% Christian, 50% Catholic. The Church did not speak up. The world governments did not intervene. There were many moments when I cried yesterday. There are a number of reasons:

**Shame:** As a religious I felt ashamed. Some from religious orders like me even did the killing. As a priest I felt ashamed of a church that did not stand up against such horrifying events.

**Sadness:** It triggered my own sufferings. I remember my own childhood pains and those of the Vietnamese people. I recalled the pains of the many people I have been privileged to serve these past 25 years in ministry. I experienced what Johannes Metz calls the “dangerous memory of suffering.” Such dangerous memories “force” us to acknowledge the place in history of the suffering victims, and confront our own complicity.

**Embracing the pain of God:** I recalled my experience of the *Spiritual Exercises* — how God was profoundly sad when His people nailed His only Son on the Cross. When my grandparents died God was very sad along with me. In recent times when I was misunderstood and accused, God suffered with me. As Fr. Bernie Owens preached two days ago, we experience the “pathos of God” on our way to becoming prophets.

Joseph, in the first reading, cried tears as well. This was the third time he cried. As you may remember, Joseph was the 11th and favorite son of Jacob the Patriarch. Jealous that their father loved Joseph best, his brothers wanted to kill him. They sold him into slavery in Egypt instead. Years later, Jacob’s family and the Hebrew people were starving after a severe famine. Jacob sent his sons to Egypt to buy an emergency supply of grain. They came to Pharaoh’s chief steward, in charge of the grain. This turned out to be Joseph. After some struggle, Joseph was able to forgive his brothers and brought the whole family to Egypt to care for them. Still full of guilt, the brothers were fearful that Joseph would “pay back in full for all the harm they did to him” now that their father had died. They came to him pleading, and Joseph cried the third time.

This is a story about a broken family that learned to forgive and love again. Joseph’s tears were prophetic. We don’t consider him a prophet but he is, because he dreams God’s dream. He is able to interpret God’s dream. Like Joseph, the stepfather of Jesus, he is able to enter the pain of God through his own tears. Although Scripture does not say it, Joseph the Carpenter must have cried many tears, both when he heard that Mary was pregnant not by him and when children were slaughtered after Jesus was born. Both Josephs, in the words of Fr. Nicolás’ address in Fatima, are prophetic. They
see with the Eyes of God; listen with the Ears of God; feel with the Heart of God; and speak the Word of God, “a word of mercy and compassion for those who suffer… and a word of conversion and solidarity for those who can do something about that suffering.”

My dear friends, we will experience more prophetic tears as we move toward becoming a prophetic community. We must allow ourselves to cry tears. At times, these tears may not flow down our cheeks, but swell up in our throats and become heavy in our hearts. We will cry tears for our world, tears for one another, and tears for our groups. Tears of sorrow may come caused by others in our own CLC groups. We may intentionally or unintentionally cause our own tears, perhaps through our inordinate attachments, through our fear of change, through being misunderstood, through complacency, or by pushing away the prophets among us further to the margins. (Remember that prophets often come from the margins.) Like Joseph and his brothers, we will hurt one another, even if we don’t mean to.

I was moved to tears when Yvonne from Rwanda shared her deep pain that a group member who was raped and contracted HIV kept it secret until almost the end — while she made the Exercises. I cried because I have felt the pain of a number of our CLC groups in similar crucibles of trust and honesty. In the Đồng Hành family, there have been great movements toward growth. But some groups suffer “bloody” conflicts because some members want to move forward while others want to remain as is. Because we are moving toward where we have never been before, none of us really know how. So our passionate desires and deep fears clash. We may split, and we will cry. But if we embrace the pain of God through these tears, they will become prophetic tears. Recall the words of Jesus about spiritual growth: “Unless a grain of wheat falls to the ground and dies, it remains just a grain of wheat; but if it dies, it produces much fruit.” (Jn 12:24)

PROPHETIC LOVE:

Not all of Joseph’s tears are those of shame and sadness. Joseph spoke kindly to his brothers: “Have no fear … Even though you meant harm to me, God meant it for good, to achieve his present end, the survival of many people. Therefore have no fear. I will provide for you and for your children.”(Gen 50:19-21) Beyond his tears is a love that reconciles.

The moving story of CLC Rwanda testifies to a prophetic love rooted in reconciliation. My eyes swelled with tears when hearing about how the CLC Rwanda community called back a member from Kenya after he fled, fearing being tried in court. Courageously they implored; humbly he returned. The tears of the Rwanda community were tears of solidarity and hope, tears of reconciling love. So much of their effort has and still focuses on the long hard road toward reconciling love.

The “dangerous memory of suffering” does not only confront us with the history of the suffering victims. It also brings us deeper into the narrative of God’s saving, reconciling love in Jesus. This echoes Decree 3 of the 35th General Congregation of the Society of Jesus written last year, which grounds our prophetic love in the ministry of reconciliation: “This reconciliation calls us to build a new world of right relationships, a new Jubilee reaching across all divisions so that God might restore his justice for all.” We are called to “bridge the division of a fragmented world” by being united by a love of Christ and through personal bonds of friendship with one another.

I am reminded of the story of Blessed Andrew Phú Yên, the first martyr of Vietnam in the 17th Century. He was a 19 year-old catechist who refused to abandon his faith. When he was going to be executed, Jesuit Father Alexandre de Rhodes wanted to put a new bamboo mat beneath him to honor the young man’s death. But young Andrew replied, “Thank you Father, but let my blood seep into the ground of my homeland.”
Before he was beheaded, he said in Vietnamese: “Lấy tình yêu đáp trả tình yêu. Lấy mạng sống đáp trả mạng sống” which means in English “Love is repaid by love alone. Life is repaid by life alone.” Because Jesus had given his life for him, he wanted to make a similar return of his life. A moving martyrdom: his blood enlivened the soil of the Vietnamese faith. There are many stories like his. For isn’t it true that the churches of Asia are build on the blood of the martyrs of Korea, the Philippines, Vietnam, Japan, China?

Andrew Phú Yên’s radical attachment to the person of Jesus teaches us much about prophetic love which reconciles. Although many of us may not be called to martyrdom, all of us are called to a life of witness — to live radically attached to Jesus and his reconciling love. Only then can we love deeply, serve out of gratitude, and not just engage in political activism. Only then can we be Prophetic not in what we do, but in how we treat one another — for people will know that we are Jesus’ disciples if we love one another. Yes, we need to show a preferential love for the poor, but we are credible only if we love one another in our local and regional CLC’s.

Radical attachment to Jesus does not just mean working to change unjust structures outside of ourselves. It is not enough to denounce what is wrong in the world. We also need to build right relationships, to cultivate communities rooted in love and grounded in justice. We are not the only people striving to do this. Many are trying. Yet, in order to be true to our Ignatian calling, let us truly wed faith and justice. The world needs to see peoples and communities who embody an integration of social justice and contemplation. While we speak out against unjust structures, we also need to form just faith communities.

Fr. Nicolás urges us to do likewise: “Our greatest priority as CLC has to be the Formation of our members. This is the priority of priorities. But, mainly, the formation has to be in the Life of the Spirit, so that we all master the tools to become interiorly free, for real discernment of God’s will, for docile and joyful familiarity with the ways of the Spirit.” Fr. Nicolás calls us to focus on formation, so that we are rooted in radical love of Jesus, reading the signs of the time, and responsive to the Spirit.

What if our CLC groups become schools of love where we are committed to living out reconciling love? Our Rwanda brothers and sisters are taking a lead in this prophetic love which arises out of their prophetic tears.

PROPHETIC JOY:

From tears…to love…to joy. This dynamism echoes the movement of the four weeks of the Spiritual Exercises. Jesus’ life, death, and resurrection reveal God’s self-giving and laboring love, which bridges tears and joy. Reconciling love turns tears into joy.

My tears these days have also been tears of joy. I have been so blessed to witness the growth of many people in CLC these past three years and more: people embracing God’s love for them as beloved sinners; people captivated by Christ; people impelled by the Spirit on mission. Without minimizing our struggles, I am seeing more committed communities that seek to empower growth in their members, helping one another discover and live out their personal vocations and common mission. Thanks to the Diversity and Organization Committee, we are shifting to a focus on relationship. I am moved to tears when I catch glimpses of people becoming whole and integrated, to see them so excited and convinced that CLC is the best way of living out Ignatian spirituality among lay people. During these days, I have been moved to tears when I see young adults through the Cur a Personal is Formation encountering God for the first time; when an older Jesuit shed tears of joy as he talked about the presence of Carmen and
Angelique’s children; when young children stand up here and talk about being God’s masterpiece; when adults stretch beyond their cultural comfort zones. I especially tear up with joy when one of the longest Caucasian members of our community speaks publicly that she is humbled by what she is learning about formation from newer ethnic communities.

Fr. Nicolás observed that “this is the time for prophetic communities … and I feel that you are decidedly moving in this direction.” Yes, we are moving. Five years ago in Miami the face, age, and race of our Assembly was significantly different, and we are richer for it. It is the sign of the time in our CLC, the movement of the Spirit.

Yes, we need to move. Let me suggest a few ways.

Our unique and relevant contribution to the Church is the gift of the Exercises. Have you thought about making the Spiritual Exercises? If you have been in CLC for more than 3 years, would you consider doing so within 2-3 years? Have you gone through Lightworks or other prayer programs? Do you make the Awareness Examen everyday so you can engage life through God’s eyes, ears, and heart? Can you ask, “Lord, where is my heart, my eyes, my ears today?”

What might “moving” mean for those of us who are older? Can you model for those who are younger the beauty of aging gracefully? Would you be open to catching the contagious energy of the young?

What might “moving” mean for those of us who are younger? Would you listen to the wisdom of those older in order to better channel your energy? Later tonight at the “CLC by Night” event, can we sit with those who are more diverse in age and skin color so we can enjoy one another more than just watch the entertainment?

Yes, where we are going, we have never gone before. And its horizon is even beyond our imagination.

But let us go forward with prophetic tears, prophetic love, and prophetic joy. Let us go with God!!!

Without minimizing our struggles,
I am seeing more committed communities that seek to empower growth in their members, helping one another discover and live out their personal vocations and common mission.
Awakening our Prophetic Voice: 
Reflections on the Assembly

Pat Carter and Dolores Celentano, 
Assembly Guides

As we were reminded several times during the Assembly through liturgy, prayer and reflections, we were entering sacred space, holy ground as we gathered at Trinity University on Thursday, July 9. This was a blessed moment in the graced history of the individual participants, CLC-USA, and World CLC.

So we gathered with a mixture of anticipation of what was to come, excitement over reuniting with old friends and meeting new ones, and a bit of trepidation over the new way of proceeding (as well as anxiety among some over whether they would ever be able to get settled in their rooms).

The new way of proceeding included a greater diversity among participants, both in terms of ethnicity and ages, the opportunity to engage in immersion experiences in our nation’s capital city, and the Open Space format which called us to let go of preconceived ideas of workshops and let the Spirit guide us. This new experience had some wondering whether anything would transpire that could be brought back to our daily lives in a practical way.

Thanks to the beautiful liturgies, relevant prayer services, guided reflections, examen process, presentations, buzz sessions and Open Space preparations as well as informal gatherings, these concerns were allayed. A pervasive sense of joy could be felt growing stronger each day despite the very full schedule.

It was a Pentecost moment in our CLC-USA graced history — an ‘awakening’ to a deeper understanding of our potential to be a prophetic force in our culture, our church and our world.

At this year’s Assembly, Pat Carter and Dolores Celentano, were invited, after a discernment, to act as guides for the Assembly. Their role was to reflect back to the community present the movements of the Spirit that they observed working in the community. While Pat took on the role of presenting their reflections, she and Dolores touched based during the Assembly and also met with the Assembly Planning Committee each night to review the day. Then each morning after morning prayer, Pat gave a reflection that named the movements of the previous day and helped move the participants into the flow of the day.

Fr. Bob Costello, assisted by Deacon Augie Won offer prayers of gratitude for the service of Ann Marie Brennan as President of NCLC and Kitty Grey as Treasurer.

Liem Le, President, and Clarence Markham III, Treasurer, receive a blessing as they assume their new roles.
**Review of 2009 National Assembly**

Place yourself before the Trinity in gratitude.

Place the 2009 National Assembly within the context of your own graced history.

Review the events of the Assembly, perhaps using the schedule to help call them to mind. (It is on the CLC-USA website at: [http://www.clc-usa.org/2009Assembly/AssemblyHome.html](http://www.clc-usa.org/2009Assembly/AssemblyHome.html) ) You might also use the photos on Facebook or some that you took, or notes that you made of talks or workshops.

Be mindful of the movements within you as you recall these events. Be especially mindful of remembrances and movements of the Assembly that have returned often to your memory since then. You may want to jot down some of these as they come to you.

Use the following questions to guide your reflection time.

- What were the graces you received during the Assembly? Did you receive the grace you prayed for? Were you surprised by the graces received?

- What were challenges you received during the Assembly? Were you surprised by challenges that arose?

- Were there shifts in understanding or attitudes that occurred as a result of the Assembly — ‘aha’ moments?

- Did these insights provide you with a way/ways of possibly placing into action the desires which came from the Assembly and especially the Open Space experience?

- If so, how will they affect the living out of your graced history?

- To what degree might these affect the graced history of your local CLC, regional/ethnic CLC, CLC-USA?

Close with a prayer of thanksgiving.

You may wish to write down some of these reflections to share with your local CLC, regional CLC, or on the CLC-USA Assembly Facebook page.
Tutsi Genocide in Rwanda

A PowerPoint Presentation
Given by Yvonne Umurungi
edited by Dorothy Zambito

BACKGROUND FACTS:

- The total area of Rwanda is 26,338 km.
- The population in 2002 was 8,128,553. (321 persons per square km)
- There are three ethnic groups: Hutu, Tutsi and Twa. There is no specific area for any ethnic group.
- 90% of the population is Christian: 50% is Catholic; 27% Protestant; and 12% Adventists.
- The Tutsi Genocide claimed one million lives among the Tutsis. Some moderate Hutus, especially politicians, were also killed.

PARTICULARITIES OF THE GENOCIDE:

- It was the fastest. Over one million were killed in one hundred days.
- It was very cruel. There were tortures, rapes, AIDS infection. It was not selective, e.g. the mentally challenged were included.
- People were murdered by their own government, including the complicity of religious groups, and with the presence of UN troops.
- The perpetrators were not known criminals but included neighbors, family, friends, colleagues, fellow church members, etc. There was popular participation.
- There was a militarization of civilians.

On April 6, 1994, the long planned genocide began, claiming one million Tutsi and some Hutu within one hundred days. After the genocide, the country had been totally destroyed. People believed Rwanda was never going to be a nation again.

THE RECONCILIATION PROCESS:

- Political will and leadership began the reconciliation process.
- Despite many challenges (widows, orphans, refugees, destroyed social and economical structures) the National Unity Reconciliation Committee (NURC), was put in place. It implemented activities inspired from the culture to promote reconciliation:
  - Ingando: the halting of normal activities in order to reflect on and find solutions to existing challenges. For example, ingando for released prisoners: The prisoners constructed houses for families of victims of the genocide.
  - Gacaca: a traditional Rwandan conflict and disputes resolution procedure designed to be participatory and reconciliatory justice. This was used to deal with a backlog of genocide cases.
  - Abunzi: community mediators.
  - Abakangurambaga: get-together festivals aimed at fostering unity and reconciliation and promoting partnerships among communities.
  - Ubudehe: an approach of community support and solidarity used in poverty reduction.
  - Umuganda: community work.
THE CATHOLIC CHURCH AND
PEACE AND RECONCILIATION

BACKGROUND:

– The first Catholic missionaries arrived in Rwanda in 1890. By 1950 there were forty missions.
– The Catholic Church was involved mainly in schools, clinics and hospitals and humanitarian and development activities (Caritas).
– The role of the Church before 1994 was controversial. The perceived role of the ‘White Fathers’: contributors to the creation of division in Rwanda; church figures close to the former government.
– During the genocide, priests and nuns were killed, but also killed others.
– Critics against the church felt there was a failure to stand up against genocide and a failure to bring the Gospel to people’s lives. After the genocide there was a failure to apologize for its role. (If the Church had stood up against the killings, the genocide would not have happened or at least not to the same extent.)

After the genocide and amid many criticisms, the Church:

– Addressed routine needs: support of survivors, school, hospitals, reinstallation of returning refugees.
– Engaged in peace and reconciliation activities.
– Held a synod on ethnicity and Jubilee 2000.
– Resumed Church activities.
– Was involved in prison work.
– Participated in conflict resolution activities and trauma healing.

CLC RWANDA AND
RECONCILIATION AND PEACE

CLC Rwanda was started in the 1980s in Kigali. The first group in Butare was begun in 1993. In April of 1994, many members were killed; others fled the country. Among those killed were three Jesuits—two of them were involved with CLC. Survivors of the two communities were helped by a CLC couple from exile in the DRC. CLC was restarted with ups and downs until 2000 when this first group completed the training process. Fourteen members made a First Commitment in 2002. These members were from a society with a sorrowful past, each one carrying his own mourning, but with the will to follow Jesus.

Are we able to promote peace, reconciliation and unity between Hutu and Tutsi, between survivors and prisoners, between victims and killers? CLC Rwanda is small with no collective action on a large scale. We try to live Jesus Christ’s charity by participating in the rebuilding of the social life of our country. We try to help each other to move forward on this long and tough journey with inspiration and graces from the Spiritual Exercises. CLC members are working as advisors at Gacaca courts, as witnesses or as accused. A CLC member is in jail for genocide crime conviction. Her local community supports and visits her. Another CLC member is doing community work for a year. His local community supports and visits his family. One member fled to Kenya for fear of a trial. In prayer he discerned that God wanted him to be witness of the truth — he came back.

In our regular sharing, genocide sequellae are presented and shared in a search for reconciliation with oneself, with others and with God. One might witness in a trial of a dear one in the presence of the killer. Three members are part of the Episcopal com-

Continued on page 16
mission of justice and peace. Two are involved in social activities aimed at bringing together, by dialogue and collaboration, people divided by the consequences of genocide.

Other CLC members participated in the diocesan synods aimed at eradicating ethinism. Others participated in the Jesuit international workshop aimed at assessing the reconciliation and peace process in the region. Recently, we reflected on the text of lineamenta of the Synod of Bishops from Africa. We tried to figure out what is involved in the reconciliation process in the Rwandan context in the light of the Gospel. We noted what was lived in reality and outlined what we thought were some of the requirements for a true process of forgiveness. One member is involved in work with prisoners and participates in activities aimed at helping released prisoners go through the reconciliation process within the society where they committed crimes. Some members are involved in “Communaute ecclesiale de base” (CEB) to promote collaboration and mutual help between neighbors.

Other members take care of a group of orphans (child headed families).

**IN SUMMARY:**

“Some people talk about reconciliation; we live it.”

We are a few Christians trying to live truth, justice and forgiveness. We are helped by St. Ignatius’ Spiritual Exercises, the sharing of experiences, the support of our local communities and the guidance of the Holy Spirit for various apostolic services. Thank God some of our members were able to reconcile with themselves. Our local communities can pride themselves in the efforts they have made to become true reconciled communities. Our Ecclesiastic Assistant often tells us that forgiveness is God’s gift. We have to share it. The Sacrament of Reconciliation has an important place in our celebrations and retreats. It is Jesus who reconciles.

“After the genocide it wasn’t possible to believe people could dance again but through CLC we have helped Rwandans to hope and to smile. When I meet a woman raped who has been helped to regain her confidence and reconcile her pain, I say let CLC come. When I talk to a woman who has lost all her children but comes back to GOD I say let CLC come. When I see Hutu and Tutsis together in the same groups, I say CLC is a hope for Rwanda. Through CLC, Rwanda will come back to hope.”

Jean Baptiste Ganza Gasanana S.J.
quoted from World Assembly
CLC Rwanda: Background

CLC was started in the 1980s in Kigali, the capital of Rwanda, and the first group started in Butare in 1993. During the genocide of 1994 many of our members were killed, including Ecclesiastic Assistants. Others fled the country and many have since returned. When the genocide ended two CLC groups restarted, encountering many ups and downs, but they completed their training process in 2000 and Temporary Commitment in 2002.

Common Mission Process

Each group had its own area of apostolic work. Some visited the sick in hospitals. Others worked at orphanages or visited prisoners. In 2005, three local communities, after nine weeks of the Spiritual Exercises, perceived their spiritual direction to be toward “How do we develop our apostolic life in response to Christ’s call?” We were influenced by the CLC World Assembly, and were looking for a path leading toward a common mission. With the support of our EA we started a community discernment, reading the signs of the time. We didn’t know where the Spirit would lead us. It took us ten months, with each community meeting every two weeks. At times the three groups met together.

Looking back, we notice that we went progressively through four steps:

(1) Building up maturity in our groups — dealing with the conditions which structure apostolic life;
(2) Reading the signs of the time — in the Rwandan, as well as the local church context;
(3) Proceeding with the choice of area or mode of apostolic work to follow; and
(4) Clarifying the scope of our engagement.

With our common mission determined, we formally started with a sending ceremony!

We first devoted our attention to “Christ’s Mission” with deep meditation on the Incarnation. The Father sent his Son to liberate us, to show us mercy, to bring us together. Were we willing to collaborate fully with His work? Then too, we considered Mary, the model of our apostolic life, and the spiritual journey of the apostle Peter.

Also, we referred to our CLC General Principles for guidance and orientation. We asked: “Was our life essentially apostolic? In which area did Christ wait for our collaboration? What were the most urgent needs, those least satisfied within the church?” Throughout, the perceptions associated with our Spiritual Exercises remained strong.

Dorothee Mukesha Zimulinda joined CLC RWANDA in 1998. She did her Temporary Commitment in 2002. In Rwanda she was the coordinator of CLC groups and was involved in a mission to help person who were affected by HIV/AIDS. Now she is preparing for Permanent Commitment through online meetings with her community in Rwanda. She is a single woman and Esthetician currently living in Boston while studying.
We had to try to answer many questions: What would Jesus do? How do we follow Ignatian inspiration, helping souls, supporting/ following up, *converser*, helping people’s growth in faith, *conversation spirituelle*? What do these involve? How do we do what must be done? We concluded that we must “go out there and see” with the confidence that Christ was with us! We made friendships, listened, prayed together and helped the satisfying of some of life’s needs and desires. To the best of our ability we answered Christ’s and our Church’s call. It was an adventure following Jesus, patiently meeting with people, questioning, challenging, facing discouragement, revival, success stories, motivation to go further!

Important, too, were the ongoing readjustments being made in Rwandan life. Needs, other than spiritual, also had to be addressed — socioeconomic, regrouping into associations or cooperatives (e.g. basket weaving), financial independence. Problems connected with the children’s education were important — how to pay school fees and buy equipment; how to provide extra lessons for those below the required level.

**THE WAY FORWARD**

We now are involved in the training of our members participating in our common mission, including the involvement of newly committed members. We aspire toward the creation of a center for integrated support — which would include spiritual, psychological, social and economic concerns.

Murakoze (Thank You)
African Faith and Justice Network at the National Assembly

Bradford Hinze, Fred Leone, Dominic Totaro, S.J.

One of the immersion experiences held during the CLC National Assembly was devoted to the work of the African Faith and Justice Network (AFJN). The executive director, Fr. Rocco Puopolo, a Xaverian Missionary, discussed the mission of AFJN and policy analyst, Mr. Bahati Ntama Jacques, explored several current issues at the forefront of their work.

The Network was established as an advocacy office in the U.S. in 1983 by a group of U.S missionary congregations with personnel in Africa in order to promote Catholic Social Teaching on Pan-African issues. Since its inception, AFJN has been committed to integrate faith and justice concerns by advocating the transformation of the attitudes and policies of the U.S. government, corporations, and citizens toward Africa. They publish a newsletter six times a year on pressing issues and have recently implemented occasional e-mail blasts on time-sensitive issues promoting action. They have organized African summits and provided featured speakers on topics of interest or workshops in parishes and schools. At the most fundamental level, they want to urge Catholics to combine advocacy work with their social service commitments. In 2001 the U.S. Bishops wrote A Call to Solidarity with Africa (see document at the following link: http://usccb.org/sdwp/afriica.shtml). AFJN seeks to offer concrete ways for individuals to advance the message of this U.S. Bishops’ document.

The work of AFJN is made possible by the membership support and commitment of religious congregations, including the Jesuits, and two parishes. CLC-USA could witness to its identity as a prophetic community by becoming a corporate member with a yearly donation of $1,000. This would require annual yearly commitments from various communities and perhaps individuals. Besides supporting the work of AFJN, it would provide valuable information that could be disseminated to all communities in CLC-USA.

Throughout the 1990s, the AFJN was engaged in conflict resolution education as roughly 23 wars were waged in Africa. Since then, it has given special attention to a variety of issues, such as improving water supplies and sanitation, promoting productive farming and fair trade, and the promotion of good governance. Four current issues were given special attention during the immersion workshop: (1) the promotion of restorative justice in conflict areas; (2) the campaign against the militarization of U.S. policy in Africa; (3) providing support for the African Synods of Bishops taking place in 2009; and (4) the current spiral of violence in the Democratic Republic of the Congo.

This Congo issue illustrates the urgent need for the work of the AFJN. The current violent turmoil in the Congo has many sources. One of the major factors contributing to the violence in the Congo has been the migration of Tutsis in the aftermath of the Rwanda massacre of a million Tutsis and moderate Hutus in 1994 by Hutus. Economic factors directly contribute to the problem. U.S. companies have been buying coltan (an African expression for the combined metallic ore of columbite and tantalite that is used in electronics) from Congo war zones. Many of our cell phones have a piece of the Congo. There has been a worldwide YouTube campaign to raise consciousness and promote advocacy on this issue (Google: Come Clean 4 Congo; or go to: http://www.youtube.com/enoughproject). The YouTube campaign is trying to urge corporations (like electronic companies) to come clean by not buying minerals from Congo war zones that finance the violence. The main objective of the AFJN effort is to address
the Rwanda / Congo conflict and to confront the various problems associated with Rwanda involvement in illegal exploitation of Congolese natural resources and its proxy war to get access to these resources. A bill in the U.S. is asking corporations not to buy cell phone materials from the Great Lakes conflict region. In general terms, because of U.S. remorse about their lack of meaningful action during the Rwanda massacre, the U.S. has been supporting the Tutsis regime in Rwanda regardless of its invasion and human rights violation in the Congo and its continuous destabilization of the latter. The U.S. is not acknowledging and addressing the underlying issue of the spiral and cycle of violence in the region, particularly tribalism and exclusion in Rwanda and Congo. The AFJN has sought to offer ways to work for justice for all groups in the region. For more information about the Congo campaign and other issues, visit the AFJN’s website: www.afjn.org.

The CLC members who participated in this session were both impressed with the information they received and supportive of the work which AFJN is doing. It is their intent to obtain at least 50 members of CLCs to contribute so that they can offer an annual ongoing corporate membership to NCLC. Those members of CLC who wish to participate should contact any one of the coauthors listed below. Brochures of AFJN are available from Fred.

Bradford Hinze (bhinze@fordham.edu)
Fred Leone (btleone2@gmail.com)
Dominic Totaro, S.J. (dtotarosj@yahoo.com)

Brad Hinze and his wife, Christine, have been members of Faber CLC in New York for about two years and teach theology at Fordham University. Before moving to New York they taught at Marquette and were members of the Mustard Seeds CLC for about fifteen years.

For the past ten years Brad has worked on building closer relations with theologians in various parts of Africa for the International Network of Societies for Catholic Theology. He visited Nigeria in 2004 with a group of bishops, theologians, and students to participate in a conference entitled A Call to Solidarity with Africa: Americans and Africans in Dialogue about Africa’s Promise, Needs and Image.

Fred Leone has been a member of Sodality/CLC for over 50 years and has played many roles in CLC, locally, regionally and on the world level. He was President of CLC (then NFCLC) from 1967 to 1971 and Vice President of WCLC from 1969-75 and 1978-82. Presently, Fred is a member of the Whisper of God CLC.

Professionally, he has been an educator, with professorial positions at Case-Western University, the University of Iowa and the University of Sao Paulo, His last 15 years before retirement were spent as the Executive Director and Secretary of the American Statistical Association.

His initial interest in AFJN comes from the fact that one of his daughters, Pauline Katshie, is from the Democratic Republic of Congo and was active in human rights efforts before coming to the U.S and later becoming a citizen.

Dominic Totaro, S.J. was born in Washington, D.C. in 1935. He was schooled in St. Aloysius Primary School, Gonzaga High School, and one year at Georgetown University before entering the Society of Jesus in 1954 at Wernersville, Pa. He was ordained by Lawrence Cardinal Shehan on June 10, 1967. He has taught Math, English, Sociology, Latin, and primarily Religious Education for 27 years at Scranton Preparatory School and two at Loyola High School, Towson. In 1994 he joined the retreat team at the Jesuit Centre in Benin City, where he became the Director in 2000. In 2008, he became the Superior of the Jesuit Community at Loyola Jesuit College, Abuja, where he also serves as the chaplain. He joined the Sodality of Our Lady in 1949 and has been active in Christian Life Community since its restructuring. He is the Ecclesial Assistant for CLC-NIGERIA.
Dear NCC and CLC-USA:

My name is Carmen Santamaría and I have been in CLC for ten years. These years have been very formative for me and I have committed to CLC as a way of life. For many years, I have worked for CLC and have prayed for and promoted CLC throughout the U.S. because I felt called to do so. I am currently, however very hurt and disappointed with the Open Space Journal created at the National Assembly in Washington, D.C.

The topic on overpopulation and artificial contraception, page 41 of the journal, is especially disturbing. The right to life is not an assumption; it is a right which cannot be denied. Whether overpopulation is a fact or a myth is still being debated in sociological and anthropological spheres. There is certainly unequal distribution of resources throughout the world and we, as CLC, who promote a preferential option for the poor, should be strong advocates to changing the structures that create this inequality. Artificial contraception, however, is not the answer.

The truth is that artificial contraception was not created to prevent pregnancy because there was already a 100% effective way of doing that: abstinence. It was created for men to be able to have sex without consequence. Even the first feminists were against contraception because of the risk of objectification of women, and this is precisely where our society is today. Artificial contraception hurts women by objectifying them and takes away the procreative aspect of sexual union which God intended to be there together with the unitive. Contraception in the bedroom breeds a contraceptive mentality in all areas of life, including increased divorce rates and broken homes. Since the introduction of the pill and other contraceptive measures, family life has declined around the world and we see the results of broken homes in our increased violence, sexual promiscuity, divorce rates and more. The problem is the lack of chastity, a value to which we are all called. A result of this is the virtual disappearance of importance placed on the family as the domestic Church and foundation of society, where civics and values are first taught. Among people who practice Natural Family Planning (NFP), however, the divorce rate is dramatically low: only 0.2%. As the notes for this session state, “Women need to do a lot of raising our voices.” Indeed, we do need to raise our voices in reply to those who, even within our Church, equate openness to life to ignorance.

The notes, the tones of which are biased, state that “increased status and education of women lowers birthrates.” I am a very educated individual with both an M.B.A. and a J.D., and I have actually found that as my level of education has increased, so has my openness to life. My husband and I are in the process of becoming certified NFP teachers and we can attest to the fact that the Church’s teachings in this area are based on science and not some “monastic charism” as the notes state. Perhaps some of the session’s participants confused NFP with the rhythm method (which NFP most certainly is not) but either way, we are all called to be saints and to follow God’s teachings.

My husband and I have two children and are open to God’s plan for more, and we are responsible parents. There is an implicit point made in the journal that openness to life is irresponsible, which it is not. Responsible parenting means that the couple discerns what is right for their family, but there is not justification for artificial contraception when God created a method – NFP – which is equally as effective at postponing children if that is what a family discerns.
We can question and challenge positions in the Church, but I think CLC would do well to read St. Ignatius’ Rules to have the true sentiment of the Church, Spiritual Exercises # 352-370. St. Ignatius lived with obedience throughout his life and we, as a lay group living out the spirituality inspired by his writings, should do the same. General Principle 6 of CLC states that “We work together with the hierarchy and other ecclesial leaders, motivated by a common concern for the problems and progress of all people and open to the situations in which the Church finds itself today.”

I agree with the conclusion of the notes on the session in that we must all be respectful of our differing opinions and charisms. This is one of the beauties of the Catholic Church — that there are so many different groups and organizations that cater to our different interests, but the truth we profess every Sunday is that we believe in the Church and that means believing in the teachings of our bishops. We may each do this in different ways — I may choose to be in Pax Christi, for instance, or help with RCIA, but we cannot be “cafeteria” Catholics and choose which doctrines to uphold.

It takes great humility and faith to accept that we may not understand everything, or even to simply trust and be obedient to the teachings of the Church, guided by the Holy Spirit.

I understand that Open Space allowed for people to discuss the topics they felt were important, but these topics needed to conform to our Church’s teachings. It is the responsibility of CLC leaders to ensure that the topics discussed were appropriate. Words cannot express how deeply saddened I am by the presentation of this topic and the comments made by CLC members recorded in the journal. CLC will always be very important to me, but I cannot remain silent when an organization of which I am a member does not uphold the sanctity of life and promotes the characterization that our accepting God’s design for marriage is a “complication” to marriage.

I pray that the Holy Spirit will continue guiding CLC and the many holy men and women who are a part of it.

Sincerely,

*Carmen Santamaria*

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**Open Space Personal Experience**

* Dolores Celentano

My most positive memory is of Fr. Dan's Open Space session on literacy (adult), since there are adults who really need help with reading and also the many foreign students. We went prepared to DO as he mentioned in his explanation of the Open Space. Most of us went out of that session all set to help another. People who worked at colleges had numerous students who could use this help. Some wanted to help at the local libraries for English as a Second Language (ESL). There are many adults who have migrated here and really need the extra assistance. We have a yahoo site set up and responses are coming in from people taking on this Apostolic Literacy venture. One priest was all set to begin with foreign students, and in talking with them he found that many students wanted to do the *Spiritual Exercises*, so he went that way...Spirit at work. Go where you are called.
When Locust Valley CLC was beginning its preparation for the National Assembly, my attention was drawn to a new publication by one of my treasured authors, Sr. Joan Chittister, OSB. How timely and fitting it was that she had written *The Cry of the Prophet: A Call to Fullness of Life* as we in CLC were exploring ways to become a prophetic community! The brief publication (68 pages) is a beautifully written and presented book which includes:

- Information on the major prophets,
- Scripture reflections,
- Questions and activities for group or personal use.

Each of the six chapters has an accompanying colored photo, a poem and a section called, ‘Echoes: Women Prophets.’ In Echoes, Chittister quotes a number of mostly modern day women prophets whose words are inspirational and challenging.

The Locust Valley CLC used the book for prayer and as a stimulus to becoming more prophetic in our lives/in our community (challenging and difficult).

I would strongly recommend *The Cry of the Prophet* to our CLC groups as we proceed on the way to becoming prophetic communities. The book is available from Benetvision, Erie, Pennsylvania ([www.Benetvision.org](http://www.Benetvision.org)). Each book is $5.00, and larger quantities have reduced prices.
From the Regions

KCLC

New York Area

Our retreat day was held on April 19 at Mt. Manresa Retreat House in Staten Island. It was open to pre-CLC and CLC members. Fr. Paul Hwang, a diocesan priest from Korea who currently studies Spiritual Direction at Fordham University, celebrated the Mass with us. Forty three members of KCLC participated in this retreat.

A special gathering with Fr. Daniel Suh, EA was held on June 12 at Esther Park’s house in New Jersey. Forty five KCLC members got together to share dinner and celebrate the Mass with Fr. Suh. Pre-CLC members had a chance to meet Fr. Suh and ask questions about the CLC way of life. Metro NY KCLC had eight representatives at the National CLC USA Assembly held in Washington, D.C. Rosa Lee, Metro NY KCLC President, and Clare Maing, National KCLC president, were among those who attended.

Metro New York KCLC is once again encouraging its members to participate in the annual silent retreat. This retreat is for adults and will take place at the Loyola Retreat House in New Jersey from August 20 - 23. For young adults, the retreat runs from August 13 - 16 at St. Mary’s Abbey in New Jersey.

Western Area

We had a KCLC picnic on April 25 in Garden Grove Park. We had a lot of fun sharing food and games. It was a great opportunity to get to know each other.

In May 2009, the region started the Lightworks program to form facilitators. Six KCLC members are attending it. Dong Hanh CLC is helping with this program. This program will be finished in August and the facilitator training program will follow in October.

A day of recollection was led by Korean Jesuits, Fr. Jung Yeon Hwang and Br. Young Hoon Kim, at LMU on May 30. Ninety people attended.

On July 25, a retreat to prepare for commitment was led by Korean Jesuit Fr. Seil Oh. At the closing Mass celebrated by Western Region EA, Fr. Christopher Nguyen and Fr. Seil Oh one member made a Temporary Commitment and fourteen members made Renewal Commitments.

Atlanta Area

The Atlanta CLC had a retreat day in the spring at the Korean Martyrs Catholic Church. Fifty-six participants attended. The theme of the retreat was “In the Holy Spirit love is friendship.” Fr. Seok-Chil Seo, S.J. gave daily reflections. He is the former Atlanta CLC EA.

Between the end of May and June, Fr. Joon-Ho Chae, S.J. held a five day program. He spoke of the Spiritual Exercises, discernment, and life commitment for CLC members. Forty to fifty CLC members attended every day. It was a precious, blessed time preparing the foundation for CLC commitment. We celebrated the feast of St. Ignatius on July 25. It was the same date Atlanta CLC had its Commitment ceremony. Ten members made their First Commitment; thirteen members made their Renewal Commitment; and eight members made their Permanent Commitment. Clare Maing, National KCLC President, and Carmen Castagno, New Orleans Rep, were present for the Commitment ceremony. Fr. Jeong-Ho An, S.J. gave the commitment retreat reflections and presided at the Commitment ceremony. It was the first time the Atlanta CLC publicly made a Permanent Commitment. It was an occasion for great joy and celebration.

Chicago Area

Chicago CLC has two communities which hold regular meetings every other weekend and have fellowship gatherings (meeting and social) 2-3 times a year.

An annual silent retreat July 22-26 was led by Fr. Joseph Haewuk Ryu, S.J. A Commitment ceremony was held during the Mass. One member made a Temporary Commitment and two members made Renewal Commitments.

Mid-Atlantic Area

On April 18, a one-day spring retreat themed “Life is as a pencil” was held at Holy Family Seminary in Silver Spring, MD. The retreat was led by Fr. Benedict Jung, S.J. and the sixty-two attendees included CLC members and those who are interested in Ignatian Spirituality. From May 29 – 31, there was a silent retreat weekend at the Loyola Retreat House in MD. The retreat was led by Fr. Sang H. Pak, S.J. with twenty-six in attendance.

From July 9 – 12, fifteen MAR KCLC members attended the National Assembly.

On the fourth Saturday of every month, all committed members get together to reflect and share with Thomas N. Hart’s “The Art of Christian Listening”.

From August 8 – 16, we had our annual silent retreat. The retreat was led by Fr. Hae U. Ryu, S.J. The theme was “The Journey of Moses.”

On October 3, there will be a retreat day led by Fr. Hyung Y. Ryu. A ceremony for the First Temporary Commitment and Renewal Commitment will follow the retreat.
MID-ATLANTIC REGION

It has been an exciting and spirit-filled year for MAR. Our focus was the National Assembly, which we hosted. Thanks to everyone who pitched in for their hard work—especially Carol Zieba, organizer extraordinaire. A specially graced aspect of our preparation, as of the Assembly itself, was the cooperation of Dong-Hanh, KCLC, and MAR-CLC in taking responsibility and dividing up the many, many tasks that that this event required. There were some glitches (mostly beyond our control), but the generally smooth progression of the Assembly and the experience of unity in the Lord felt by participants is an affirmation for MAR, a very diverse region, that we are growing in integration with one another. The entire year was quite full. At the Fall Regional Meeting in New Baltimore, PA, we reviewed the graces of the region in anticipation of the Assembly. The Pittsburgh group is continuing the Bridges/companions program but feels the need to try Light Works this time. In December, members of the Guides/coordinators course held an Advent Day of Prayer. It was hosted by Juliet Orzal’s pre-CLC group at St. Aloysius Jesuit Parish, Washington, D.C. and drew about 30 CLCers, including some from Baltimore, Philadelphia and Virginia.

The National Leadership Conference was held in Pittsburgh in March. We were able to support several members’ attendance at this conference through the Leone Development Fund and the Maryland Province.

Instead of the usual Spring Regional Meeting, we opted to have three cluster meetings strategically located to encourage the most local participation. All three had the same format and discussion questions based on those found in Projects 141. We were truly blessed to have a person who had attended the WCLC Assembly speak to each cluster. In Philadelphia, Ann Marie Brennan presented the graces of Fatima to a largely inexperienced CLC group augmented by a couple of long-time Vietnamese members and CLCers from other clusters. In Annandale, VA, Liem Le presented the graces of Fatima to a more experienced CLC group representing the diversity of MAR, with Vietnamese, Korean, and English speakers in attendance as well as a member from another cluster. In Pittsburgh, Lois Campbell presented the graces of Fatima to a mostly experienced CLC group. Looking ahead, we are considering how to increase our connections with our North Carolina group, which is so far away. We would also like to establish groups in Scranton and in the Jesuit colleges. The Fall 2009 Regional Meeting will take place in New Baltimore, PA, from September 18-20.

Finally, we congratulate MAR and Dong-Hanh member Liem Le on becoming President of CLC-USA and assure him of our prayers and support.

MISSOURI REGION

While I (Mary Wescovich) pondered and prepared for this report yesterday, I celebrated the Feast of St. Ignatius by attending noon Mass at St. Francis Xavier (College Church). Fr. John Kavanaugh said Mass and gave us a few thoughtful words about living the life St. Ignatius espoused with his companions. Fr. Kavanaugh related that following the Ignatian way of life calls us to be prophets in our everyday lives. It sharpens our awareness of those in our midst who may be prophets. Here I was fresh from attending the National CLC Assembly where we experienced what it means to aspire to being a prophetic community and I find myself reminded of this very idea on St. Ignatius Day. As a result of the National CLC gathering, we do have a new awareness and it is all around us in the person of those who desire to be like St. Ignatius.

A good number from the Missouri Region were privileged to travel to Washington, D.C. early in July to be a part of the National CLC Assembly. Pat Carter from Discipleship CLC was a guide at the Assembly and gave us a beautiful presentation as the stepping off point in our days together. Sr. Mary Ann Wachtel led three Open Space sessions, one of which focused on apostolic work in conjunction with one of our speakers from Rwanda, Yvonne Umurungi. Judy Szot enjoyed seeing old friends and making new ones. A highlight of the time for Judy was meeting up with Fr. Dom Totaro from past CLC gatherings. Fr. Totaro traveled from Africa to attend the Assembly. Peggy Edwards and Kitty Gray, members of the People of St. Paul, were in attendance. Peggy combined coming to the Assembly with a family vacation with her husband, Isaac, her daughter and son-in-law and their two children. They divided their time between the Assembly and sightseeing in the D.C. area. During the Assembly, Kitty Gray was honored for her service as a member of the National Executive Council. She served the on the NCC as Treasurer and has now finished her term. Thanks to Kitty for her selfless service to CLC.

Fr. Robert “Cos” Costello, our National Ecclesial Assistant and member of Sacred Circle CLC was in attendance and celebrated Mass for us on the last day. People are still talking about the beautiful way he led the ceremony for the changing of officers. Fr. Cos is so well known for his homilies that we automatically know that he will speak to us right where we need it. Thank you, Fr. Cos, for your ongoing inspiration. Linda Leib, also a Sacred Circle member and Coordinator for the Missouri Region, attended and participated as a member of the Open Space Committee. It was one part of the Assembly that was highly anticipated and did not disappoint. Open Space provided for lively action and discussion initiated by the
participants. Several of the topics introduced led to immediate action and promised ongoing projects.

Mary Wescovich participated at the Assembly as the Missouri Region representative to the NCC and a member of John XXIII CLC. This was her very first Assembly and she was very impressed with the variety of programs available for everyone. She especially was touched with the liturgies planned by each of the different groups in CLC: Hispanic, Korean, Filipino, English speaking, and Vietnamese. The involvement of the children was important. They had their own sessions during the day and then showed the results of their work during the liturgy.

Back at home, members were equally involved and busy, although some take summer as a time without meetings - a time for family, vacations and just experiencing some downtime. Discipleship CLC continued getting together and focusing on the theme of water. They held a communal experience of the 18th Annotation with reflection on water. On the feast of St. Ignatius, they planned an outing and had dinner together. John XXIII’s meetings included an examen concerning the past year and then electing the president for this coming year. Ken Weindel will fill this position for 2009-10. Our College CLCs at Regis, Rockhurst and Saint Louis University are preparing for the beginning of the academic year and making plans for their projects and meetings.

At our fall regional gathering, we will look to the future being a prophetic community in all our endeavors and apostolic work.

New Orleans Region

A historical moment for the New Orleans Region took place when members met face-to-face for the first time as a Region at the 2009 CLC-USA Assembly in Washington, D.C. Attendees included Young Adult CLC members from Loyola University in New Orleans, Korean CLC members from Atlanta and an English-speaking CLC member from Dallas, Rev. Isidore Jeong-ho An, S.J. and Rev. Ken Buddendorff, S.J. Dong Hahn members attended the Assembly, but were unavailable for the photo.

Thirty (yes, 30!) KCLC members in Atlanta made their first Temporary, Renewed and Permanent Commitments on July 25. Clare Maing, KCLC President, and Carmen Castagno, New Orleans Regional Representative, flew into Atlanta to witness, receive and affirm the members. Liem Le, CLC-USA President, addressed the members via recorded message. The event was a powerful testament to the significance of the commitment ceremony.

New York Region

Each metro community is doing a communal discernment process based on the statements gathered from the CLC USA Graced History Journals 2008-2009.

A number of members attended the Conference on Ignatian Spirituality sponsored by the Jesuit Collaborative on June 19 – 21, 2009 at Fordham University. This year’s theme was The Principal and Foundation: Who we are before God.

Several members gathered in June to reflect on the graces and movements of the Holy Spirit in Metro NY during the last five years. From our reflection a tree was designated as our logo. The branches represented the communities and shared ministry; the roots which stabilize Metro NY CLC include longevity, the Spiritual Exercises, Eucharist, and formation, including leadership training. A poster depicting the new logo was designed by Silvia Morales of the Faber CLC and executed by Lenore Lim, from the San Lorenzo community.

A large contingent from Metro NY CLC descended on Washington D.C. and participated in the National Assembly. Several were facilitators for the Open Space process. Lynn Mayer from St. Catharine’s CLC Glen Rock energized the assembly about the process. The Open Space process provided a venue for individuals to bring to the community ways we can live more deeply and move more effectively as an apostolic body. There were three presenters from the Metro NY region. Steve Macy presented his vision of CLC Stewardship. Pat Brennan proposed a possible mission for National: to bring a graduate from St.

Members of the New Orleans Region.
Aloysius Gonzaga High School, Kibera, Kenya to study at a Jesuit University in the U.S.; and CLC would commit to pay half of his expenses. Fr. Dan Fitzpatrick, S.J. spoke about literacy as a national mission, to help those who want to learn English. This could be done in any community across the country with different formats, without cost, without setting up any organization. The need is most apparent and CLC members could assist in a process that is already going on in many local communities.

North Central Region

Omaha Cluster CLC members celebrated St. Ignatius Day with the St. John’s Parish Community on August 1. A picnic was held in the Jesuit Garden on the Creighton University Campus after the 5:00 o’clock Mass.

Fr. Jack Zuercher reported on the Regional Endowment Trust Fund initiated in 2000. The Fund has slipped in recent economic times. It has not been touched and hopefully will grow again in the event of a future need.

J. and Marti Berry were featured in our May Newsletter in the CLC Spotlight column. They have been members of Ichthus Community for eleven years. They have served generously at the Cluster and Regional levels.

Three members, Tom Bausch, J. Berry, and Jeanne De Simone Sieger attended the Our Graced History Part 2 in Pittsburgh last March. Jeanne reported on this experience in our May Newsletter.

Sr. Vincent Strittmatter, OSU, a former member of Ruth Community, Omaha, celebrated her 75th Anniversary as an Ursuline nun on June 20, 2009. The celebration was at the Ursuline Motherhouse in Louisville, KY. Sister Vincent sent an invitation to her CLC friends. They sent a beautiful bouquet to represent them.

Several members of the Region attended the National Assembly in Washington, D.C. They will report on their experience in our Fall Newsletter.

Northwest Region

The Northwest Region is doing well. Our two new communities on the Oregon Coast are thriving. There is a group in Tacoma at St Rita’s still discerning CLC as an option.

Rick Kunkle has been sharing the fruits of the Pittsburgh Leadership Conference by meeting with all the groups. That was quite a challenge because of the distances he had to travel. He did not travel to Alaska, but shared with them in a teleconference which worked quite well.

The Oregon Coast communities have been very affected by the death of Catherine Ryan. She was a blessed member of our community, parish, and especially CLC. She will be missed terribly.

We are planning a regional retreat in September. We are so pleased that it will be conducted by Larry Gooley, S.J. and Sylvia Swanke, RSM. They were a tremendous influence on our communities, but have not been directly involved for several years. It will be good to share a weekend with them. The theme of the retreat will be the Power of Forgiveness.

Reiman Great Lakes

The Great Lakes Region met at the end of April in Toledo, Ohio. There were about 35 members present from Cleveland, Toledo and Detroit. Ed and Marilyn Bourguignon led us in graced reflections based upon readings of Fr. Nicolás’ summary at the Fatima Assembly. We were also graced with the presence of Fr. Cos who came in to attend our regional meeting in response to an invitation by Barbara Rudolph at the Spring Pittsburgh meeting. One Clevelander had been a CLC member for many years and this was the first time he met a National EA.

Barbara Rudolph, Barbara Schaefer, Marie Schmelfenning, Karen LeCarpentier and Carol Klosowski-Gawecki shared with our region their reflections of the Pittsburgh meeting and how beneficial it would be to attend the National Assembly in Washington, D.C. As a result, there were about 20 members who attended the National Assembly from the Great Lakes Region. We will have much to share and will prepare for our cluster meetings in September.

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