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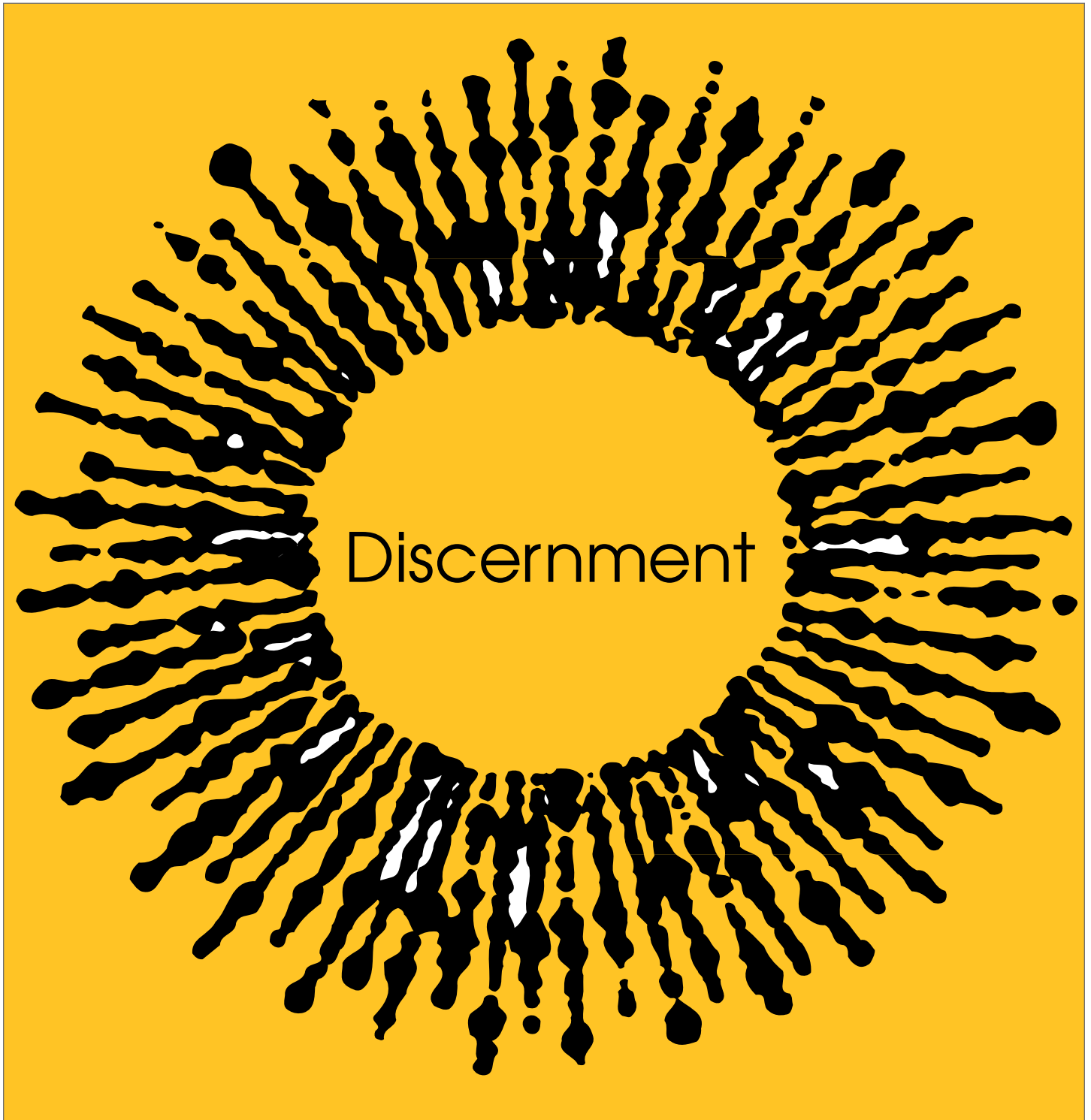


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Led by the Spirit

The year was 1975. An item in the local church bulletin caught the attention of a few of us in Locust Valley CLC. An informational meeting was being held at St. Ignatius Retreat House in Manhasset, New York. The topic was the re-settlement of Vietnamese people who fled their native land and who were being detained at Fort Chafee in Arkansas. Led by the Spirit, Carol Meringolo and I attended the meeting on behalf of our community. (Also in attendance were a few parishioners who were not in CLC.) Information was presented on the plight of the remaining detainees, most of whom spoke no English. Sponsors were needed so that the remaining families could begin life in the United States. Sponsors would be responsible for housing, clothing and assisting the families with language as well as jobs. The Vietnamese would be in the care of the sponsors until such time as they could strike out on their own.

Carol and I left the meeting very passionate about helping. However, we were also realistic about the many unanswered questions the situation posed. In order for our CLC to become involved, we needed to bring back the story and enter into prayer and a group discernment. Fortunately, our Moderator, Father Francis Drolet, S.J. was present to help us. Our CLC felt called to pursue the challenge before us. From a list of families that needed resettlement, we identified one that we believed could be helped by the resources of our community. More meetings, more prayer and some practical exercises on the how led us to offer sponsorship to an extended family - grandmother, grandfather, mother, father, baby and teenager. Three of our couples would house the family. Another couple would help teach English. Another helped with shopping and transportation. Another helped in finding employment. The family was brought to our church for Mass, and on occasion they would worship with other Vietnamese at a neighboring parish. After a few months, the family was united again when a rented house became available. Not long after, the family felt comfortable enough in the United States and announced that they were moving to Texas to resume a life near the seaside with a return to fishing for their livelihood. At first, the community was shocked and disappointed that they were 'leaving us.' How foolish on our part! They felt ready to move on - and our job was done. (After thirty-five years, the family continues to stay in touch.)

Our CLC has entered into many communal discernments, but few as intense as the one described above. We



*Harvest Editorial Team:
Dorothy Zambito
George Willett
Nancy Head*

have taken to prayer and discussion our concerns about serving our CLC in roles of leadership, about solving domestic problems and about various mission activities - to mention a few. A focus on who **I am** or who **we are** called to be (purpose) is a starting point. The need to be open, to trust and to be present to the others involved should lead us to unity and freedom. (This doesn't preclude tears and tension along the way.)

This issue of *Harvest* presents our readers with information regarding the "how to" and resources on the discernment process. **Father Cos' EA column and Pat Carter's** "The Two Standards: An Invitation to Theological Reflection" tell of these.

Other articles focus more on a particular discernment experienced by our authors. I refer you to **Christine Szczepanowski**, "So That They May All Be One." Christine tells of a parish crisis and how communal discernment led to a decision that strengthened not only a church building but also 'the people of God.' In "Twenty-two Ways to Be Amazed," **Tim Hipskind, S.J.** briefly describes a discernment with peers regarding ministry opportunities. Tim writes more extensively of how the enemy (the evil spirit) can masquerade as the 'angel of light.' **Pat Hottinger, SH**, reports on her experience with her CLC group in, "Discernment on Going to El Salvador."

In "Discernment: Recognizing the 'Droppings of the Holy Spirit,'" **Edward Salmon, S.J.** stresses the importance of being discerning persons in order to recognize the Holy Spirit at work in our lives and thus "choose what is for our good and for God's greater glory."

Thomas Bausch in "Serving Justice Out of Our Shared Abrahamic Traditions" tells of his meeting with scholars from Judaism, Islam and various Christian religions to write a statement for the Caux Round Table. Part of the conclusions of the meeting includes 'eight disciplines.' Tom felt a CLC could focus on one or more of these disciplines using the discernment process.

Mimi Park, in “Discerning - Sending - Supporting - Evaluating (DSSE) presents a detailed report of the discerning process experienced by her community when deciding on a communal mission. (The article is published in both English and Korean.)

The President’s Corner is written by our President-elect, **Mong Hang Nguyen**. Hang tells of her first ExCo meeting at Liem Le’s home and how she experienced community there. She writes of her personal transformation as she journeys toward the Presidency and as CLC-USA participates in the reorganization process. She reflects on CLC-USA’s moving toward becoming a “prophetic lay community.” Hang confesses that her “heart is still yearning for a deeper harmony” so that CLC’s Spirituality, Community and Mission can be strengthened.

The Editorial Team suggests you look into some ‘people in the news.’ Read about our new Episcopal Moderator, **Bishop Gerald T. Walsh**. Take note of special honors for **Eileen Burke-Sullivan** and **Maryanne Rouse**. Let us acknowledge **Pat Carter** as she retires as Layout Editor of *Harvest*. And, let us welcome our new Layout Editor, **Kathleen Herring**.

This issue of *Harvest* features two book reviews. Both fit into the Discernment theme. The first book is *Heroic Living* by **Chris Lowney**. The other is *What’s Your Decision* by **J. Michael Sparough, S.J., Jim Manney** and **Tim Hipskind, S.J.**

In closing I include a quote from **David L. Fleming, S.J.**

“One of Ignatius’ greatest gifts is his Rules for Discernment which forms part of The Spiritual Exercises. He showed how God speaks a language to us through our feelings. Prayer, a growing familiarity with God, and an intimate knowledge of Jesus and his actions are all elements of a discerning heart.”

Dorothy M. Zambito

In Memory

David L. Fleming, S.J., 1934-2011



David L. Fleming, S.J.

David Fleming, S.J., a former member of the theology faculty at Saint Louis University, died Tuesday, March 22. He was 76.

A Jesuit for 58 years, Father Fleming was born in St. Louis, MO, July 4, 1934. He entered the Society of Jesus at St. Stanislaus Seminary in Florissant, MO, Aug. 8, 1952, and was ordained to the priesthood on June 9, 1965, at St. Mary’s College in Kansas.

He was a well-known author and speaker on Ignatian spirituality. His writings include *Draw Me into Your Friendship: A Literal Translation and a Contemporary Reading of the Spiritual Exercises* and *What is Ignatian Spirituality?* Father Fleming also compiled and edited a series of books from articles published in *Review for Religious*.

In 1990, Father Fleming was named rector of Bellarmine House of Studies for Jesuits studying philosophy and theology at SLU, a position he held for six years. From 2003 to 2008 he served as the assistant to the Missouri Provincial for Formation.

Among his friends and colleagues, Father Fleming was held in high esteem for his spirituality, intellect and wisdom. Many CLCers have benefited from his presence and his expertise.

Greetings in peace and love!

I came back from the ExCo meeting in Washington, D.C. (Jan 5th-8th) with great joy. It was my first in person meeting with the members of ExCo. Nothing can replace the presence of each other. We stayed at Liem's home. Thank you Anh-Vinh, Liem and their son, be Khang for welcoming us. We shared the living space, we gathered together in the kitchen to make breakfast together or to clean up after each meal. I love these moments because they give me a true community life. We know each other not through our thoughts and words during meetings alone, but we know each other through the caring for each other. Be Khang taught me what it means to be present with each other in a community. Even though be Khang did not spend much time with us, he was happy to see us around and did not like to say goodbye when we left. After Fr. Cos left early Sunday afternoon, be Khang kept asking, "Where is Fr. Cos?" He asked the same question when each of us left. Being in a community is to embrace each member in our mind and heart. How beautiful CLC (local, regional, and national) would be if we could be like him, wanting to be present with one another. That is what the Working Group is currently developing, a new structure, "a new way of being together." Together, CLC-USA is a tremendous treasure of graces, a treasure of diverse living experiences and of immense loving capacity. We want to walk together as one lay apostolic and prophetic community in mission while celebrating our differences and supporting each other in our weaknesses and calling forth each other's strengths.

By the time you get this issue of *Harvest*, it will probably be several months since I took on the new role as President-Elect for CLC-USA at the June 2010 Leadership Conference III in Pittsburgh. Since that moment, I have started turning a new page on my transformation journey. The path to reorganization will not be an easy one for me and for many CLC members in America. Through various encounters (in person, teleconferences, emails), I am overwhelmed with the complexity of the CLC-USA organization. I already feel the transformation in me – spiritually, emotionally and physically. Every day, I let go more of my independence as a Dong Hanh member to become more inter-dependent as a CLC-USA member. It is less of the "we-they" and more of the "us-our." I don't know what CLC-USA will be like in three and a half years when I complete my term. However, I am full of hope, knowing that God continues to lead us: "... for I know well the plans I have in mind for you, plans for your welfare, not for woe, plans to give you a future full of hope." (Jeremiah 29:11-12)

The transformation journey demands trust, compassion, commitment, patience and especially prayers and discernment. I am really thankful to the *Harvest* editorial team for choosing the "discernment" theme for this issue. Right timing! In our desire to be one lay, apostolic and prophetic community in mission, we need to be attentive to the interior movements in each of us as well in the community. We must be sensitive to our thoughts, emotions, inclinations, repulsions, and attractions, reflecting on them and understanding where they come from and where they lead us. During the process of transformation, it is important to pay more attention to the "motions of the soul" as we discern God's plan for CLC. My family and most Vietnamese families are very rooted in the culture shaped by Confucianism. In the book of "Dai Hoc" or DaXue (the Great Learning), there is a wisdom that describes well a person with a discerning heart: "The ancients, who wished to illustrate illustrious virtue throughout the kingdom, first ordered well their own states. Wishing to order well their states, they first regulated their families. Wishing to regulate their families, they first cultivated their persons.



Mong Hang Nguyen
President-Elect

***...I am full of
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**CLC Members
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Wishing to cultivate their persons, they first rectified their hearts.” (Translation by James Legge) In other words, their persons being cultivated, their families were regulated. Their families being regulated, their states were rightly governed. Their states being rightly governed, the whole kingdom was made tranquil and happy. The key elements are: integrated persons, fostered families, guided nations and peaceful world. Do these key elements remind us of the three legs on which CLC is resting: Spirituality – Community – Mission? CLC members are rooted in Ignatian Spirituality which fosters the integrity of heart and soul. CLC members foster the strength of their community. CLC members actively participate in the life of the Church and share her mission. To have a peaceful world, there must be an orderly harmony of the three legs which is rooted in love and discernment.

At the 2008 World Assembly in Fatima, Fr. Nicolás, S.J. called CLC to become a “prophetic lay community guided by the Spirit of God.” To be prophetic is to see the world with the eyes of God, to listen with the ears of God, to feel with the heart of God, and finally to speak in actions and in words with the Word of God. Do I, a CLC member, see and hear the crying inside of me, and around me? I have three sons in their mid-20s; they are searching for the meaning of their lives. Do I hear their cry and the cry of all the young adults in CLC, in my parish and around me? Khanh and I have been married for 33 years. Am I sensitive to the health of my marriage and do I hear the crying of the broken families around me? Many members of my DH-CLC are taking care of their elderly parents with poor health. Do I hear their crying and the crying of many older CLC members who struggle with illness? Hearing and seeing all the above needs, what will I do about them? Fr. Nicolás reminded all CLC members that “you have made an option to become an Apostolic Community and share your mission in the Church. In other words, you have made an option to become a prophetic, missionary community, as community.” Applying the “Great Learning” wisdom, we must start with the community spirit and the mission spirit in our mind in whatever we do. Do we, together as CLC-USA, see and hear the crying of our own community, local-regional-national-world, and of the people around us? What actions are we taking? Does my community apply the DSSE (Discern, Send, Support, Evaluate) process to help each other discern God’s call, to encourage one another and to support each other in the missions we have received, individually or as a community?

I had a chance to read the Q4-2010 reports from the regions and committees. There have been numerous good works. Many CLCers attended retreats and some also gave retreats for others. Many new communities are forming throughout the regions. Formation programs were organized by the national formation team, by the DH formation team, and by the KCLC formation team to help form guides and leaders. The Working Group for Reorganization is developing a recommended framework to strengthen the CLC-USA structure. Many CLC groups are engaged in church mission to help families and young adults such as MRW (Marriage Renewal Workshop) workshops, S.E.E.D (Search. Embark. Experience. Develop) retreat for teens, Lightworks, *Cura Personalis* and *Caritas* retreats. Many others have taken part in parish JustFaith formation. We are reaching outside of CLC with the Apostolic Action team. I am excited about the grant that we just received for the Youth & Young Adults work. I am uplifted to hear that Bishop Gerald Walsh has accepted our invitation to be our Episcopal Moderator. At the Ecclesial Assistants’ (EAs’) meeting in January, nine EAs came together to work on the relationship between the Christian Life Community and the Society of Jesus. I hope we continue to strengthen our relationship with the Jesuits to whom we are grateful for their guidance and their companionship.

From the Ecclesial Assistant

Robert (Cos) Costello, S.J.



Bob Costello, S.J.

**Discernment
listens to the
Spirit's "gentle
murmurings"
that Father
Adolfo Nicolás
spoke of at
Fatima.**

Spiritual discernment is a fascinating and delicate experience. One definition is trusting that some affective movements are really the Holy Spirit influencing desires to do something for the good of others. These are not remote feelings of well-being or distress, but something subtle requiring belief, stillness and detachment. At times the Spirit is guiding contrary to one's preferences. Discernment happens in individuals and in groups; it is a precious experience.

These reflections are about communal [group] discernments that follow an organized process led by a facilitator, knowledgeable of its treatment in the *Spiritual Exercises* as well as skilled in its practice. Limitations of space require only an outline here; however, the references below lead to more detailed treatment.

Group discernment focuses on charting the group's history of noteworthy events and graces that involved their consolations and desolations. The process is not making lists of facts and feelings; it is a prayerful examination of the meaning of important events that indicate the Spirit is leading to a common decision. Discernment listens to the Spirit's "gentle murmurings" that Father Adolfo Nicolás spoke of at Fatima. Such movements are elusive because they are submerged in daily preoccupations. So, stillness is essential to hearing them, but quiet can be vexing when it opens the awareness to challenge or uncertainty.

Assuming a group wants to discern if the Spirit is indeed murmuring in their hearts, a facilitator will direct a prayerful search for clarity. The process commonly unfolds in steps. The group develops a charted time line of significant events with corresponding feelings, unsure of just where this leads. The group asks for light to interpret what they experienced in the past events, what present preoccupations mean and may be calling for.

Considerable time is required praying for detachment to feelings and thoughts that bounce about during charting. The group recalls stories about recorded events and what they meant then, what they mean now. Consolation and desolation are recognized as embedded in the stories. These experiences are the "evidence" of the Spirit's influence; reminiscing over the stories takes on a Eucharistic flavor of real presence.

Some stories may touch the group's earliest dreams, suggesting how past choices lead to their present situation. Interpreting the meaning of each person's story, prayerfully integrating it into the line, helps members face they are part of a group in the process of discovery. Stories will recall joyful experiences and ideals, or, something quite the opposite that clashes. Remaining silent or stating one's fixed "position" on the meaning of the past frustrates the process and needs to be addressed.

Praying over the time line affects individuals differently. One person may not grasp where all this story telling leads and become edgy. Has a silent member papered over his/her jealousy over the leadership? Do some believe the group has lost its purpose but lacks the courage to admit it? Such obstacles block the essential transparency and openness to being led that are essential to discern the Spirit's presence.

The facilitator has them sit quietly before their time line, asking for light on what each believes is the central issue. Each one shares beliefs while the full group remains silent. What is happening? How do we feel about it? This step may need to be repeated

to reach agreement on the key issue the group has uncovered. Should the group disagree on the issue, they return to prayer and repeat their sharing. [It is possible the group will be unable to agree.]

All practical details necessary for a decision must be identified before the group moves to a decision, so they ask to know and follow God's lead. This sorting out can be relatively straightforward: we will offer a Lenten service at the parish. At other times the issues are complicated, requiring prior agreement on what constitutes a decision, for example unanimity or a definite majority. In any case, a concise sentence is developed to describe what the group's choice may be.

Assuming a single option is chosen [give a Lenten service] the group privately examines and records the advantages and disadvantages of both making and *not making* the decision. They write down their own judgment in the Lord, in four columns; when the group reconvenes each person adds his/hers considerations to a single sheet [cf. Veltri, *Orientations*, I].

After time for prayer asking to know God's will in the matter, the facilitator polls them for their decision. When there is consensus, the facilitator asks for prayer to confirm their decision.

In the event the group determined beforehand that "consensus" means not only unanimity but also a

specified percentage of dissenters the latter must agree either to assist in the implementation or not hamper its execution in any way. Absenting this, the group returns to the point where the disagreement developed and begins again to pray for freedom to know God's will.

Participating in a communal discernment process that resolves itself in a unanimous decision is a rare privilege of hearing God speak God's desire. It brings to mind the passage: "Then their eyes were opened and they recognized him ... They said to each other, 'Did not our hearts burn within us as he talked to us on the road...'" (Luke 24:31-32)

References:

John English, S.J., *Spiritual Intimacy and Community*, 1993. *Out of print, but available*. See www.abebooks.com

John A. Veltri, S.J., *Orientations I*. See www.jesuits.ca/orientations/bob/veltri.htm. Scroll to "Group Decision Making in the Faith Mode."

Veltri, *Orientations 2*, www.jesuits.ca/orientations/or2a_bintro.html. Scroll to Chapters 26 to 29.

Virginia Varley, CSJ, "Fostering the Process in Discerning Together." See www.theway.org.uk/Back/s085Varley.pdf. This is a careful walk-through of a complex group discernment.

**Applying the "Great Learning" wisdom,
we must start with the community spirit and the mission spirit
in our mind in whatever we do.**

Continued from page 6

I am grateful for the vitality of our CLC as a whole, but my heart is still yearning for a deeper harmony. The map of the United States with all the CLC groups identified by various colored pins shows the landscape that is our reality. I hope there is more solidarity among various geographic and cultural regions so we become more a prophetic apostolic community and less a community of apostles. I hope we can help the newly formed CLC groups with better guidance and direction. I hope to see more

young adults in leadership roles. Older adults have wisdom but younger adults have energy. Can we have a harmony of these two strengths in CLC-USA?

May God continue to prosper us with love and unity on our journey to become ONE as a community in mission with the Church.

Mong Hang Nguyen, President-Elect

People in the News

CLC Welcomes New Episcopal Moderator



Great joy!

It is official now that CLC-USA has Bishop Gerald T. Walsh, D.D. as our Episcopal Moderator. This is great news for us!

After another big snow storm hit New York City, Father Cos, Father Dan Fitzpatrick, S.J., Steve Macy, Ginnie Bailey and Liem Le met Bishop Gerald T.

Walsh, D.D. at St Joseph's Seminary in Yonkers, New York on the afternoon of Friday, January 28.

Bishop Walsh of the Archdiocese of New York is very supportive of lay involvement in the spirit of the Second Vatican Council. He is also very generous. You can read more about him on the web site of the Archdiocese of New York (<http://www.archny.org/about-us/our-bishops/bishop-walsh/>).

The term "moderator" might be misleading. In 1993, the United States National Conference of Catholic Bishops established the protocol for Episcopal liaison and moderator. A moderator serves as an advisor to CLC, without having direct involvement in its operation nor needing the approval of the President of the Episcopal Conference. Our relationship with Bishop Walsh came as a culmination of efforts since 2006, and our search came full circle after seeking advice from many resources within as well as outside our Community. After our westward search did not materialize into a concrete result,

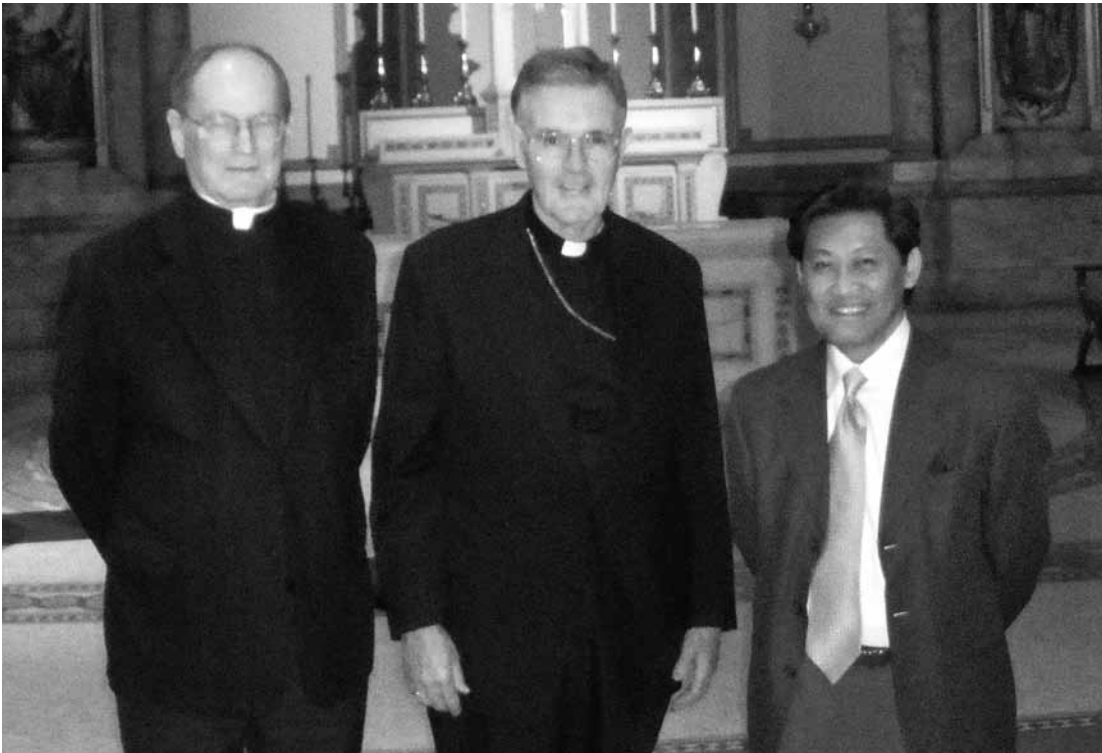
Fr. Dan Fitzpatrick took the initiative to contact Bishop Walsh, whom he had gotten to know when the bishop attended Fordham University for his master's degree in social work. Bishop Walsh was receptive to the idea. He offered to meet with us and agreed to be our moderator.

Bishop Walsh is indeed a great gift to our Community. His remark at the end of our meeting was indicative of this gift from the Church, "Let me know what you need me to do for you!"

Two CLC members, both of them active locally, regionally (North Central Region) and nationally, are recipients of honors at Creighton University.

The 2011 St. Ignatius Award, given by the Deglman Center for Ignatian Spirituality at Creighton University, was presented to **Maryanne Rouse** on February 6 at a Mass beginning the university's annual Founders Week Celebration. The award is bestowed on members of the staff who "live the spirit of St. Ignatius." Maryanne, along with her husband Tim, is virtually a "charter member" of CLC in Omaha. She is a member of the Quest for Metanoia Community and has been active on all levels of CLC including service as National President.

The first holder of the newly endowed Barbara Heaney Chair in Pastoral, Liturgical Theology at Creighton University is **Eileen Burke-Sullivan**, a member of Beloved Community. An inauguration ceremony was held February 23. Eileen, who holds a Doctorate in Sacred Theology, is a member of the theology faculty at Creighton. In CLC, Eileen is a member of the National Formation Committee.



*Robert Costello, S.J.,
Bishop Walsh and Liem Le
at St. Joseph's Seminary in
Yonkers, New York.*

Pat Carter - In Appreciation

When Pat announced her decision to resign her position as Layout Editor of *Harvest*, the Editorial Team was surprised, disappointed and understanding, too. We often get comfortable with a 'good thing.' Without a doubt, Pat has been a good thing for *Harvest*, but more importantly for our Christian Life Community nationwide. I began working with Pat on the publication in the 90's. She and Fred Leone were a help and an inspiration to me as I took on the position of Coordinating Editor. At the turn of the century, Pat and I served together on the National ExCo as President and President-elect. It was then that I took note of her deliberate and discerning ways. A few years back, when the Locust Valley CLC began working as the current editorial team, Pat was there - ready, willing and committed, as always. We thank you, Pat, for your expertise, your creativity and your readiness to be of service. We wish you well in your new ministry.

—Dorothy for the Editorial Team (Nancy and George)

I recall when Pat first took over the job of Layout Editor. That was a long time ago. Over the years she perfected her work and even established her own company, Chrysilas. I was so pleased with her work that I hired her to help me with my book, *Journey*. She did the layout work of forty-five pictures, supplied the cover design and did the formatting. She is a special friend, and I wish her the best in her future endeavors.

—Fred Leone, a past Coordinating Editor

I had the privilege of working with Pat for more than six years during my service as Editor of *Harvest*. She was always willing to fully share her time, talent and Ignatian charism for the benefit of *Harvest*. Many thanks, Pat.

With gratitude,
—Dolores Celentano



Greetings new friends,

This is my first issue of *Harvest*. I have been designing professionally since I left St. Louis in 1973 with a BFA from Washington University.

Living and working in Washington, DC for 18 years gave me the opportunity to design institutional identities for Mount Vernon—The Home of George Washington, the John F. Kennedy Center for the Performing Arts and the National Symphony Orchestra. Most memorable was designing stamps for the U.S. Postal Service.

During sixteen years spent in Evanston, IL (St. Nicholas Parish), I founded Kathleen Herring Design in 1995. We have designed numerous publications, catalogs and books for the health care industry, associations, religious and educational organizations. You can see my portfolio at www.kathleenherringdesign.com.

In late 2007, it was time to return to my roots in St. Louis. Within weeks, I became an active member of St. Cronan Church in the city where I am a Lector, Eucharistic Minister, former member of the Parish Council and volunteer graphic designer. It is there that I met Pat Carter and became acquainted with CLC.

Buster and I live in the city near Forest Park. He is an 8-year-old Sheltie who nudges me away from the computer and out to smell the roses.

I look forward to learning more about CLC and getting to know the people.

Peace,
Kathleen W. Herring

The Two Standards: An Invitation to Theological Reflection

Pat Carter



Pat Carter ministers as a part-time pastoral associate at St. Cronan Parish in St. Louis as well as a part-time communications associate with an order of women religious. She also offers workshops and retreats and is an experienced spiritual director. Her involvement in Sodality/CLC began in the late 1960s when she was in high school. She has served in several leadership positions in CLC-USA including President. She has also been deeply involved in the Bridges Program as participant, guide, and President of the Bridges Board. She has one son, Josh, and lives with her dog, Samantha.

The Principal and Foundation in the *Spiritual Exercises* sets the context for the retreat. It invites us to see God as a loving creator who has loved us into existence and invites us to be co-creators in this Great Work. To do this we must hold all things gently as gifts and in each situation seek out the divine presence. The primary attitude is gratitude.

As we move through the First Week we encounter the Mercy of God, who continues to invite us to this work even though we are flawed, sinful and ungrateful. Ignatius offers us the tool of discernment to help us navigate through life situations and make choices that are consistent with the Gospel values taught by Jesus as we accompany him through the Second Week. In the Rules for Discernment of the First Week, we are given guidelines for distinguishing good from evil. In the Rules for Discernment of the Second Week, we are given guidelines to discern, among good alternatives the one that is the most authentic response for us.

Ignatius uses the story of the Two Standards to further finesse the Discernment of Spirits of the First Week. This meditation is placed in the Second Week between the stories of Jesus' infancy and childhood and the beginning of his ministry. Although at times introduced as a meditation on choosing between Satan and Jesus, it is more aptly regarded as an invitation to use our imagination to recognize the values of Lucifer and Jesus and how each goes about his work. Through the use of our imagination and our senses, we gain a deeper understanding and felt-sense of these very different approaches. Lucifer is greedy, manipulative, secretive, enslaving, leading us away from an attitude of gratitude to one of selfishness and self-centeredness. Jesus' values on the other hand lead us to a deeper relationship with God, ourselves and all creation. These are outlined in the Beatitudes. The Beatitudes give us those attitudes necessary for building the kin-dom. They invite us to participate in the way God works in the world. Matthew 25, the story of the Last Judgment, expands on this by giving us the how: feeding the hungry, clothing the naked, housing the homeless, etc. As we meditate on the vignette of Satan, we can feel in our bodies the tension, stress and even repulsion that this approach causes. In contrast, meditating on Jesus' methods brings a sense of peace and is attractive even with the challenges it offers. The stark contrast between these two value systems helps us to become more attuned to their working in the situations of our daily lives.

<p>THE ENEMY Pompous, Powerful, Oppressive Summons, Scatters Using all Force Missing Nobody Tempts to Riches Honor Pride Lead to all other vices</p>	<p>GOD Humble, Gentle Chooses, Sends Gently Embracing everyone Invites to Poverty (Spiritual Freedom) Contempt (Vulnerability) Humility (Unconditional Love) Lead to all other virtues</p>
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The above diagram was developed by Sr. Marian Cowan, CSJ and clarifies the contrast between the two approaches.

But often the choices presented to us in our lives are not as clear cut and black and white. The approach of Satan is often much more subtle and deceiving, often presenting itself as a good. But if we have developed this felt-sense we can more easily recognize the deceits. This is where theological reflection comes in. Theological reflection is a process in which an individual or small group reflects on their personal or collective experience(s) in light of their faith. There are several different approaches that can be taken to the process of theological reflection, but it basically involves three elements: experience, reflection, response. There is an experience or situation that we bring to prayerful reflection which brings us to a greater insight into the situation through the eyes of faith creating a new way of perceiving and responding.

**“What we
decide
determines
if we will
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honesty...”
—Joyce Rupp**

One of Ignatius’ rules for discernment is to look to where an action or attitude leads. Is this leading to something in line with God’s kingdom, or destructive of it? When we come to make a decision about something or even what stand we should take on an issue, questions we might ask ourselves are:

- How are the values of Jesus, the Beatitudes, being most fully activated?
- Who are the winners and losers? Those with ‘power’ or the poor and marginalized?
- Where is faith being placed? In power, security, wealth, prestige, control? Or compassion, honesty, respect, generosity, empowerment, simplicity, humility?
- What methods are being used? Control and manipulation or invitation and empowerment?

The objective in discernment is to sift through and come to a deeper awareness and understanding so that either as an individual or a community we can come to a decision of how to more authentically live out the Gospel. We try to look at the situation through God’s eyes rather than the world’s.

Jesus Himself gives us an example of theological reflection in His temptation in the desert. (Luke 4:1-13). In this Scripture passage the Evil One tempts Jesus in ways that at first glance might seem logical, even helpful. But because Jesus is firmly grounded in God’s desires for the world, He sees through the deceits and remains faithful to His mission.

As Joyce Rupp states in her book, *Open the Door*, “The choices we are asked to make... are not so much about what job to take, which home to buy, how much money to save, or when to retire. These are important and can influence spiritual growth, but the selections on the threshold are deeper and more far-reaching. These choices stretch from the soul and into the heart of God. What we decide determines if we will develop innate qualities like compassion, unconditional love, trustworthiness, honesty, other-centeredness and generosity.” And I would add gratitude.

References

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So That They May All Be One: An Experience of Communal Discernment

Christine Szczepanowski



Christine Szczepanowski is MAR Regional Representative and Chair of the Communications Committee. She has been in CLC for about ten years at the Jesuit parish of Old St. Joseph's in Philadelphia, where she is also Coordinator of Religious Education and has fulfilled many other roles. She has a Certificate in Spiritual Direction and an M.A. in Christian Spirituality from the Christian Spirituality Program of Creighton University and does spiritual direction, including directing the 19th Annotation.

Christine is married to an artist, the mother of two grown children and a stepdaughter, and is a new grandmother. She lives in center-city Philadelphia in the house she grew up in.

In my experience, true communal discernment is rarely achieved. Because it requires going against the grain of the individual empowerment and/or hierarchical leadership on which our structures are commonly based, elements of the more usual ways of making decisions generally get mixed up with it. As a result, the term is often used for a process that may incorporate elements of communal discernment but is not truly that. The key to communal discernment, and its most difficult aspect, is the level at which the decision is made. In communal discernment it is not the personal ego but the “not I but Christ who lives in me” of whom St. Paul speaks that makes the decision. The personal ego of any participant may in fact be opposed to the decision but accepts it because the person is spiritually mature enough to act out of this deeper level despite his/her own desire.

There are various scenarios in which communal discernment can play a part but with which it should not be confused. Communal discernment is not simple consensus (everybody is in agreement). It is not compromise (everybody gets some but not all of what they want). It is not agreeing to disagree (not everyone agrees but the minority concedes). It is certainly not voting (the majority wins). Nor is it vesting an individual with the final decision (everyone trusts the leader's judgment). Communal discernment is everybody freely coming to the same decision, whether or not they like it, because all are being moved by the one Spirit that makes us the Body of Christ and so recognize that this is the decision that reflects God's will.

Mostly I find myself participating in one of these not-entirely-communal-discernment processes. And they can be graced as well. I, and I'm sure others, feel God's presence when someone who has been voicing an opposing view agrees to go along or someone accepts a modification of his/her proposal or we hammer out an acceptable compromise or defer to a voice of wisdom. To engage in true communal discernment, however, is to experience a powerful grace. I had the privilege of being part of such a discernment as a member of the Parish Pastoral Council during a crisis in our parish.

For a long time our parish had various constituencies, and little by little the divisions between them had been growing. One way the pastor tried to address this problem was to ensure the council had representation from all groups, with the result that conflicting perspectives were on hand in every deliberation. So we were divided as a people of God—and then our church building developed cracks and was found to have a structural problem. To pay for the necessary repairs, we launched a capital campaign. It seemed this could be a way of bringing the parish together, but instead, despite a successful start to the campaign, the opposite happened and the tensions erupted, leading to the resignation of the campaign chairs. In response, the pastor discerned on his own that we should suspend the campaign. However, God was obviously looking out for us since this happened in the week before a previously scheduled, facilitated day-long council retreat. The pastor therefore decided that he would not implement his decision until after the retreat.

The day began with hurt, shock and anger. The pastor presented the situation as he saw it, including his decision to suspend the campaign. Various council members then responded to the situation, and it became apparent that we were pretty much split in half as to the legitimacy of the reasons that led to the resignations. Beyond that, there were various opinions as to what had really happened, who was in the right, who was in the wrong, what the relevant history was. Emotions were in play. Finally someone asked, “Yes, but does all of this mean we have to stop the campaign?” The pastor replied that given this crisis that seemed the reasonable thing to do. A few other people then spoke up wondering if going forward wouldn’t be the better alternative. Others disagreed. Yet the opposing views were not combative but reflective. The facilitator, who was wonderful, picked up on these movements and suggested the continuation of the campaign was a discernment we could make as a group. When asked, the pastor said he would be willing to reconsider his decision.

Throughout this conversation, indeed throughout the day, the movement of the Spirit was palpable. Comments, including opposing opinions, came from listening to one another. You could feel the respect for the feelings of others even by those who thought those others were wrong and perhaps had even contributed to the problems at the center of the crisis. There was a definite sense of going off the grid of our usual discussions. The pastor contributed to this in an important way. He had decided to hold off on implementing his decision as a courtesy to us, not because

he expected us to revisit the decision. It was a powerful moment when he was put on the spot and agreed to place this consequential decision, which formally was his to make and which in fact he had made, in the council’s hands.

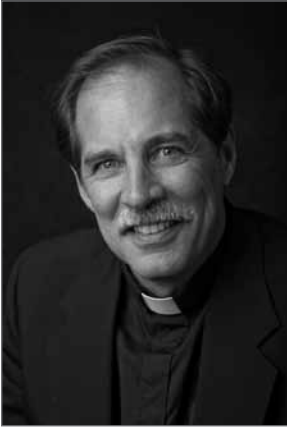
Subsequent discussion included the practicality of conducting the campaign in the current situation but more importantly what message it would send if we did or we didn’t. If we continued it, would that belittle the issues over which the chairs resigned? If we suspended it, would that privilege those issues over others? Above all, what was in the best interest of the parish? Emotions and opinions continued throughout the day, but the theme we kept coming back to was the good of the parish. At the end of the day, each council member had the opportunity to state his/her decision and his/her reason for it. To a person, everyone felt we should keep the campaign going, even those who continued to believe strongly in the rightness of the chairs’ perspective. The pastor in response pledged to carry out our decision. And he did.

The crisis went on for some time, but our campaign met its goal. The church building was strengthened and eventually so were we as the people of God. The communal discernment did not heal our divisions, but it gave each of us the grace to recognize at a crucial moment that God was calling us to put the parish first and attend to this one paramount need. That day grace was with each council member, with the pastor, with the facilitator and with the community. It was a precious, powerful experience of what communal discernment really is.

**Communal discernment is everybody
freely coming to the same decision, whether or not they
like it, because all are being moved by the one Spirit that
makes us the Body of Christ and so recognize that this is the
decision that reflects God’s will.**

Twenty-two Ways to be Amazed: Ignatius' Rules for Discernment in Everyday Life

Tim Hipskind, S.J.



Tim was raised in Indiana, one of six kids. He studied Engineering and worked as a consulting Engineer till he entered the Jesuits in 1988. Tim was attracted to work with small Christian Communities because his parents were active in Cursillo groups as he was growing up. As soon as he could, which turned out to be the summer of 1991, he began to try to learn about CLC. Since then he has been a member of 2 different CLC's and worked with CLC's in Detroit, Chicago, Cincinnati, Mexico and Nigeria. Tim was ordained in 2000, and subsequently did community organizing/project development work in Cincinnati for nine years. He now works as the Director of Service-Learning at the University of Detroit Mercy.

The day I entered the Jesuit Novitiate, the Novice Master preached at the opening Mass. The Gospel text was one of those stories from Mark's Gospel in which the people were "amazed" by what Jesus was doing in their midst. The Novice Master confidently told us in his homily that we too would be amazed in the course of our Jesuit life by what Jesus would do in our midst. I felt greatly encouraged by this bold proclamation, and I have not been disappointed. One of the great vehicles of amazement for me has been Ignatian Spirituality, and especially the "Rules for the Discernment of Spirits" that Ignatius placed at the end of the *Exercises*. These rules had a certain appeal right from the start, but as I have continued to pray with them, to hear my spiritual directors using them, and to apply them in my life, I have continued to grow in my appreciation for their "amazing" power.

One of these experiences of "amazement" occurred while I was studying theology. In my second year a group of us decided to work together for our field education course. That is a course in which you do some sort of pastoral ministry, and at the same time, you meet with a group of peers. The idea is that you help each other become better pastoral ministers. Our group was interested in doing that, but also in doing something more. We wanted to enter into a discernment process and to ask together: where might God be calling us to serve?

As you can imagine, this not only helped us to identify a ministry opportunity that was truly fulfilling, but it also gave us an opportunity to gain a lot of practical insights about discernment. Some of those insights came through intentional focus on the discernment process, but one of the most lasting insights came about spontaneously and in a playful way. We were all gathered to begin to make phone calls to some of the people that we thought could help us with the process. We did that in one of the member's room, and this guy happened to have a stuffed rabbit and monkey lying on his bed. As the first person began talking on the phone, another member of our group picked up the rabbit and monkey and walked over behind the guy who was on the phone. As the person on the phone began to speak the one behind him pretended that the monkey was talking to him.

The man on the phone would say, "Hello my name is Jerry, I am calling to ask about ..."

And the man behind him would push the monkey up by his ear and say, "Very good, very polite; you are doing a good job. They are sure to help us now."

The man on the phone would continue and say something else, and the man behind would now push the rabbit up near his other ear and say, "OH! I can't believe you said that! You always say the wrong thing! Now they will never help us!" And so on, imitating the good and evil spirit as Ignatius described them in the second rule of the First Week. At the moment this was just a joke, but when we began to do the actual work of discernment, this re-emerged in a very helpful way. We would each take turns offering our impressions of what we were hearing in our discernment process, and sometimes someone would say, "Now is that the rabbit or the monkey speaking?" And in fact, it would often be very helpful to interject this question into our process. It helped us to realize how often our thinking was distorted by "the enemy of our human nature." I must admit it was a little startling to see how often we ourselves were "causing anxiety, saddening, and setting up false obstacles," just as the enemy tended to do. As we went on, however, we could also

see that we became more able to, “stir up courage and strength” in one another, to offer “consolations ... inspirations ... and eliminate obstacles,” as we tried to follow, more closely the guidance of the “the angel of light.” It was amazing. As I reflect on this now, I cannot help but think: it seems like we need a song entitled, “Make Me a Channel of the Good Spirit.” It would be the Ignatian family counterpart of the famous Peace Prayer of St. Francis, “Make Me a Channel of Your Peace.”

Another rule that has had a tremendous impact in my daily discernment is rule four of the Second Week. That is the rule that points out that the enemy can sometime masquerade as an angel of light. This rule has especially helped me to recognize the fact that I am often tempted to overwork. Now that I think of it, I also required the use of rules five and six (also of the second week) in order to notice that it was the enemy at work. Rule five says that, “if the train of thoughts which a spirit causes ends up in something evil or ... something less good than what the soul was originally proposing to do; or ... if it weakens, disquiets, or disturbs the soul, by robbing it of peace ... all this is a clear sign that this is coming from the evil spirit, the enemy of our progress and eternal salvation.” This rule helped me to notice a pattern in which I would be driven by work that seemingly *had* to get done. The first way in which I began to notice that there was a problem is that I would often not be able to finish the projects I started. Sometimes my body would give out; I would get sick, or fall into depression, or burn out. Either way, the project was “ending up in something less good.”

There were other clues as well, but these were hard to notice, because things looked good at first. I was really quite productive, and I was doing a lot of good. Therefore, good people would always praise me and be so grateful for the work I was doing. This is where rule four comes in. It explains what was happening by saying the enemy “takes on the appearance of an angel of light.” The enemy, it seems, encouraged me to focus on all the good I was doing. What I was not noticing at first was where it was leading: to burn out.

For a long time, I also failed to notice the state of my soul at the times when I was being driven by the evil spirit. As spiritual directors helped me to pay attention to this, however, I slowly realized that this spirit was “disturbing my soul ... robbing it of peace,” and I would say alienating me from myself. In this pattern of thought I was constantly driven to think that I should be able to do more work than I was physically capable of doing. As a result, I would be driven to work at a manic pace, and slowly my judgment would be eroded. I would make decisions that were unwise, not loving, and not even in my own best interest, just for the sake of getting the work done.

As I continued to pay attention to this, a pattern began to emerge. The presence of these patterns is also something that Ignatius tells us to look out for. Rules 1, 2, and 12-14 of the first week and rules 1 and 7 of the second all speak of the fact that there are certain tendencies or patterns to the work of the enemy. The specific pattern that I first noticed came from rule 14. Namely, I began to notice a particular weakness: I wanted people to like me and think well of me. I wanted my projects to be successful so they would reflect well on me. This is the weakness that the enemy was constantly exploiting in the paragraphs above. I was driven to work more and more because that was a way I could prove myself. The enemy knew my weakness, and would manipulate me by saying, “you need to get this done on time or you will look bad.” Or, “People will be disappointed in you.”

I have found no way to strengthen my defenses in this particular weak spot. The enemy can still easily stir up great fears in me by saying, “you should be working more,” but now I know it is the enemy. The amazing thing about noticing this pattern is that, now when I hear that voice, I can confidently tell myself to ignore it. Even though I still feel the same anxiety, I know with certainty that this message has never been from the good spirit.

The connection between this particular message and the presence of the enemy was not the only pattern that I noticed. I also began to notice a pattern in the way I felt when the enemy was around. It was rule seven of the Second Week that helped me to notice this. That rule talks about a qualitative difference between the presence of the enemy and the presence of the angel of light: a difference we can feel. Specifically, it says, “The good angel touches the soul gently, lightly, sweetly, like a drop of water going into a sponge.” In contrast, “The evil spirit touches it sharply, with noise and disturbance, like a drop of water falling onto a stone.” As I described this above, you can tell that I would often only notice the presence of the enemy after the fact. As I began to pay attention to this, I would write down how I felt at these different times. I used Ps 131 as a starting place because that described well the feeling I had come to associate with the presence of the angel of light: “stilled and quieted ... like a weaned child on its mother’s lap,” rather than “proud” or “haughty” or “busy ... with great things.” Slowly, I began to expand the descriptions of these different states. Eventually I filled a whole page that I kept in my Bible. Words like “will-full, manic, fantasy driven, alienating, ill-humored, angry” described my feelings when the enemy was present. In contrast, words like, “peace, content, deep desires, joy-complete, loving, trusting, hope,” described the presence of the angel of light. As I continued to catalogue this

Discernment on Going to El Salvador

Pat Hottinger, SH

Over two years ago our community, Society of Helpers, gave an invitation to join a delegation to celebrate the 30th anniversary of the U.S. Churchwomen murdered in El Salvador – Jean Donovan, Sisters Maura Clarke, Ita Ford and Dorothy Kazel. It was good to receive the invitation. It was a wonderful opportunity for those who had been there to renew their experience. For those who spoke Spanish it would be an opportunity to journey with people in a different way. I dismissed the invitation as not for me.

Early last year while the Helpers were gathered for a meeting the invitation came again. We were told there was only one Helper in the delegation. She had lived in El Salvador for a number of years and was the contact with Centro de Intercambio y Solidaridad (CIS), which was sponsoring the delegation. I told her I would consider it. I was not sure if this was a trip for me.

My consideration used #181 of the *Spiritual Exercises* of St. Ignatius looking at the advantages and disadvantages and how I felt during my reflection times. My exercise was to reflect on two statements with the reasons for and the reasons against.

“[181] To consider, reckoning up, how many advantages and benefits follow for me from holding the proposed office or benefice for only the praise of God our Lord and the salvation of my soul, and, to consider likewise, on the contrary, the disadvantages and dangers which there are in having it. Doing the same in the second part, that is, looking at the advantages and utilities there are in not having it, and likewise, on the contrary, the disadvantages and dangers in not having the same.”

“I will go to El Salvador”

Reasons for: It would be a good immersion experience for me in a third world country.
I would be present for the Society.

Reasons against: I do not know Spanish.
It is expensive, though the Community pays for it.

“I will not go to El Salvador”

Reasons for: I have responsibilities here.
I do not know Spanish.
Others would profit more from it.
Others could be a better representative.

Reasons against: It would be a good immersion experience of knowing a third world country.
I would get to know the Helper(s) I travel with better.
Being ‘present’ would not require a knowledge of the language.

It is always difficult for me to describe my feelings. I did notice that the disadvantages sounded more like excuses and putting me down.

I brought this to my Discipleship CLC for feedback. Mary Ann Wachtel writes of this experience as follows:

Discernment

Pat asked the members of the Discipleship CLC to reflect with her on her process of discernment. We followed the usual meeting format. The grace we prayed for was to be open to our unique mission of Discipleship.



Patricia Hottinger, SH is a member of the Society of Helpers, an international community of women religious founded in 1856 in Paris, France. Sr. Pat has been with Discipleship CLC, Saint Louis, since its early beginning in the 70's. She has been a delegate for CLC two or three times through the years, has assisted with the Bridges Program and currently helps with the Weeks of Guided Prayer. She works part-time with the Jesuit Community at Saint Louis University and at her parish, Visitation-St. Ann Shrine.

The sharing of life was followed by a prayer service. The opening song was Joyce Rupp's "Spirit Come" (from *Out of the Ordinary*, p. 249) followed by "A Meditation on Transition" (from *Out of the Ordinary*, p.224-225). The closing prayer was:

"Spirit of Guidance,
I see before me numerous choices and a decision to be made.
Guide and director of my life, I place my life in your hands
...Lead me to the path that will best deepen and strengthen my relationship
with you."
—Joyce Rupp

Our first sharing consisted of a prayerful listening to the process Pat had worked on guided by #181 of the *Spiritual Exercises* of St. Ignatius. Our sharing was limited to clarifications of the content Pat presented.

To prepare for the second sharing we spent seven minutes in silence as we pondered, prayed and listened over the questions: "What did I hear as Pat shared? How is God revealing Him/Herself? In the second sharing we each affirmed Pat in her desire to go to El Salvador if this was how God was speaking to her. The reasons for not going were already confirmed by Pat herself.

In Discipleship CLC we are intentional about proceeding according to the DSSE process which essentially involves "discerning, sending, supporting and evaluating." Our sending prayer was for all of us as we engaged the world for the next two weeks.

Sometimes we incorporate a third sharing in which each one of us identifies a practice which will be the work for the next two weeks.

The second sharing was followed by time for CLC business, an evaluation of our time together, prayers for petitions and a sending prayer:

Come Spirit of Jesus overwhelm us...
Fill our Hungry Hearts...
Ignite in us the fire of compassion...
Reshape our lives, and send us out...
To restore and renew the beauty of the earth.

We in Discipleship were part of the journey of one person's struggle with a decision. We respected the movement toward discernment which was in process.

Pat continues:

I went on to make the commitment to go, gathering what was needed for the trip. CIS planned a full agenda for the eight women in this delegation. On my return I shared some of what this trip was for me. It was an experience to learn about the country, to feel the tropical air, to relate to people struggling to have an area of their own with water and electricity, to listen to women entrepreneurs – raising chickens for eggs, drying fruit and other Salvadoran Enterprises for Women.

"CIS was founded in 1993 after the signing of the Peace Accords, ending El Salvador's thirteen year civil war. The mission of CIS is to promote solidarity and exchange between the Salvadoran people and other peoples of the world. We work to support and promote a culture of solidarity, which includes accompaniment, respect for diversity, equitable relations and mutual support among human beings. The CIS also works to raise consciousness and to organize and mobilize social and economic justice and human dignity."



December 2, 2010, Chapel at Santiago Nonualco in the province of La Paz, at the site where the women were raped and killed and their bodies found. The fifth person in the photo is Carla Piette who died in a flashflood but managed to push Ita Ford out the car window saving her.

Resources:

www.cis-elsalvador.org

SALVADOR WITNESS The Life and Calling of Jean Donovan by Ana Carrigan

www.helpers.org

www.weekofguidedprayer.org

httngnr@peoplepc.com

Discernment: Recognizing the “Droppings of the Holy Spirit”

Edward F. Salmon, S.J.

You cannot choose what is for God’s *greater* glory unless you are a discerning person. A discerning person is one who can recognize the “droppings” of the Holy Spirit. What, you may ask, are the “droppings” of the Holy Spirit?

A well-known and respected director of the *Spiritual Exercises* observed that “discernment” is really about discovering where the Holy Spirit has been in our lives. He went on to point out that the Holy Spirit has often been depicted as a dove. He further noted, with a gleam in his eye, that a dove is nothing more than a “posh pigeon.” “And,” he wryly added, “we can always tell when pigeons have been about, can’t we, for they always leave their ‘droppings.’” This well-respected director of the Exercises then referred everyone to *Galatians 5:22* for a description of the “droppings of the Holy Spirit.” There Paul tells us “. . . what the Spirit brings is love, joy, peace, patience, kindness, goodness, trustfulness, gentleness and self-control.”

Together with St. Ignatius we do believe that God not only gave us all the gifts on the face of the earth but that God is at work, laboring on our behalf, in those gifts. Gerard Manley Hopkins expressed this belief in his poem “God’s Grandeur”:

“The world is charged with the grandeur of God.
It will flame out, like shining from shook foil;
It gathers to a greatness, like the ooze of oil
Crushed.”

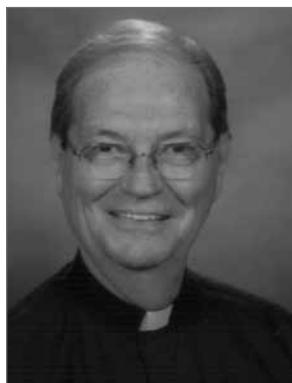
And again in his poem “As Kingfishers Catch Fire”:

“I say more: the just man justices;
Keeps grace: that keeps all his going graces;
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
To the Father through the features of men’s faces.”

The reality is, however, that we now do “*not reck his rod*,” to use Hopkins’ words. Life is so fast-paced, we are so caught up in our daily activities, that we very often miss the “grandeur of God.” We very often do not see Christ playing “in ten thousand places.” We, in fact, miss the “droppings of the Holy Spirit.”

That is why St. Ignatius placed such great importance on the *Examen*. For when we practice daily the “Examination of Consciousness,” we take time to look back on our day asking, very simply, “Where did I meet God? Where did God meet me? Where did I discover love, or joy, or peace, or patience, or kindness, or goodness, or trustfulness, or gentleness or self-control? Where did I discover, in other words, the ‘droppings of the Holy Spirit?’” It is through our faithful practice of the *Examen* that we grow in our familiarity with God, that we grow in our ability to recognize “*God’s grandeur*” in our lives, that we grow as “discerning” people. This ability to recognize the “droppings of the Holy Spirit,” this growth as “discerning” people is what allows us to make decisions that are for our good and for God’s *greater glory*.



Fr. Edward F. Salmon, S.J. presently serves as the President of McQuaid Jesuit in Rochester, N. Y. He has been the Spiritual Director for young Jesuits during their period of First Studies; was the Director of Mt. Manresa Retreat House in Staten Island, N.Y.; served on the staff of St. Ignatius Retreat House in Manhasset, N.Y. and has been Guest Director at many retreat houses throughout the country.

**“Discerning”
people are
familiar with
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God’s Holy
Spirit.**

St. Ignatius points out in the *Spiritual Exercises* that there are three times when a correct and good choice may be made. The first time is when like St. Paul we are, as it were, “knocked off our horse” and it is perfectly clear what is for our good and God’s greater glory. In this case there is no need for “discernment.” The second time for making a good choice, according to St. Ignatius, is when there is need for “discernment,” when there is need for recognizing the “droppings” of the Holy Spirit. I recall a personal experience of making a retreat in which I was asking to know whether God wanted me to ask the Society of Jesus to have me back or not. As a result of prayer and reflection during the early part of the 8-day retreat, I had been led to think that as a result of my intelligence, talents and experience I would be a great gift to the Society and so, of course, I should ask them to have me back. Thoroughly bored with the retreat at this time, I was all set to hop into my Jaguar and drive back to the city. Instead I took a book off the shelf in the room and came across a chapter that spoke of the importance of asking, in prayer, to remember what God wants you to remember. So I sat, arms folded in an attitude that said, “Well, go ahead God, if that’s what you want, then let me remember what you want me to remember.” And I found myself remembering not only all my great intelligence and talents and experience but also realized that I was flat on the floor, groveling in shame, because I also realized that I was one of the most arrogant, self-serving, pride-filled, egotistical SOB’s on the face of the earth. And at that moment I heard, in prayer, God saying to me: “That’s right, Salmon, you are without doubt one of the most arrogant, self-serving, pride-filled, egotistical SOB’s on the face of the earth. BUT, that does not stop me from loving you. I don’t want you groveling in shame. Get up. I’ve got all sorts of other wonderful things to show you.” And it was at that moment that I had my answer. I should ask the Jesuits to have me back not because I was a great gift to them but because I am “a sinner who is loved.” And that is the “good news” to be shared with all the people. To this day I am still not sure whether God had knocked me off my horse or whether it was “light and understanding” given by the Holy Spirit. I am sure, however, that I had experienced the “droppings of the Holy Spirit.”

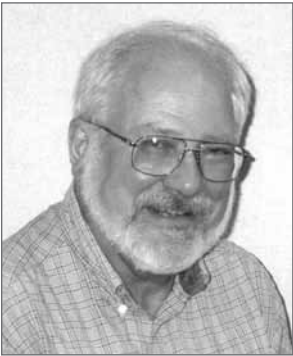
The third time to make a choice that is for our good and God’s *greater glory*, St. Ignatius advises, is in a time of tranquility. He supposes that we have used our intelligence and reflected on our experience and weighed the *pros* and the *cons* and come to a decision **that we then bring to prayer** asking God to confirm our decision. It is in this time of prayer, we trust, that God will send the Holy Spirit, the “posh pigeon,” who will give us confirmation that we experience as “love, or joy, or peace, or patience, or kindness, or goodness, or trustfulness, or gentleness, or self-control.”

That is why we need to become more and more truly “discerning” people. That is why we need to spend time each day asking, “Where did I meet you God? Where did I experience ‘your grandeur?’ Where did I discover *You* ‘playing’ in the features of someone’s face?” “Discerning” people are familiar with God and with God’s Holy Spirit. And because they really do come to recognize more and more clearly the “droppings” of the Holy Spirit, they become people who more and more easily choose what is for their good and for God’s greater glory.



Serving Justice Out of Our Shared Abrahamic Traditions

Dr. Thomas A. Bausch
Caux Academic Fellow



Tom Bausch has been a member of Sodality/CLC since 1956 when he was a freshman at John Carroll University. He made his Act of Permanent Commitment in 1959. He has served CLC-USA in a variety of positions over the years including as President and Treasurer. He is on the Finance Committee for WCLC. Currently he and his wife Bernie are members of The Mustard Seeds in Milwaukee. They have eight children and fifteen grandchildren. Tom was Dean of Business and Professor of Management at Marquette University at Marquette for 32 years until he retired in May 2010. Currently, he is Director of the Pastoral Leadership and Management Institute at Hekima College in Nairobi. He is working with the Provincial of the Eastern African Province on the development of a business plan for a Jesuit University. He is the President of the World Union of Jesuit Alumni, an Academic Fellow with the Caux Round Table, and a Senior Active Member of the Milwaukee Rotary Club.

In July, 2010 I had the wonderful privilege and grace to spend three days with a group of scholars from Judaism, Islam, and various Christian religions writing a statement for the Caux Round Table, one of the premier business groups working on codes of conduct and the grounding of business behavior in our wisdom traditions, entitled “Repairing our Stewardship of Creation: Abrahamic Social Thought and the Global Economic Crisis.” Our basic conclusion was that the Abrahamic faith traditions offer a robust framework for improving the global economic system. There is much that unifies us and really obliges us to work together, to work through our differences, and to work as one to find answers and commit ourselves to serving the common good, living the option for the poor in all the activities of our lives and to truly using the gifts we all have from a loving God as true stewards serving each other.

The “Mountain House Statement” that was the end product of our work can be found on the Caux Round Table website (<http://www.cauxroundtable.org>) I urge all to read the statement for it demonstrates the deep and beautiful convergence of the sacred literature of each tradition while respecting what is unique to each of us. The statement is primarily directed to the global business and economic policy communities, but I think it raises profound questions and challenges for all of us, especially to those of us in CLC.

As a fringe benefit, this type of process on the local level provides help in addressing the Islamophobia that surrounds us today. Rather than address an issue on our own as Catholics, let us work with Jews and Moslems and others of faith, and out of our faiths, as we address issues.

Our study group came to four basic conclusions in our deliberations:

- (1) All of our traditions hold that we are created by a loving God, not by accident, but with special intent for the purpose of participating in the Creator’s vision of what is just.
- (2) We must, as humans, always be mindful of our self-deceptive tendencies to overestimate human knowledge and control. This type of hubris has led to terrible abuse of people, the poor in particular, of the environment, and to be honest, of all God’s gifts at times.
- (3) The global financial market dysfunctions of the past few years are perfect examples of our human self-deception and hubris.
- (4) There is hope, for each of the Abrahamic traditions has well developed teachings, traditions and wisdom from which we can draw. To do this, we recommend eight spiritual disciplines shared by all three traditions.

We in CLC, out of our three foundations of Ignatian Spirituality, Community and Mission, are uniquely positioned to live the eight disciplines. (As a sidebar, I must note that the establishment of the new Pontifical Council for the New Evangelization recognizes community as we envision it in CLC, not as an end in itself, but for mission.) The disciplines, with some suggested implications for CLC members, are briefly presented below. I suggest that all of us spend a series of CLC small group meetings exploring

each of the disciplines and what God might be saying to us in terms of being CLC in our time and place.

Possibly a CLC meeting focused on any one of these disciplines could be used in a discernment process. Each one of these disciplines requires us to listen, enable the quiet to speak, deal with the fears of letting go and walking into the unknown. The disciplines call for us to affirm each other. Maybe we could start by sitting in on a conversation between Jesus, Mary, and maybe Joseph, as Jesus discerns his mission, the unknown he must face. I have often pondered Mary's deep agony as her relatives and friends are about to throw Jesus off the cliff. Only a person who had cultivated the eight disciplines below, in one form or another could have borne the pain. And Jesus, Mary and Joseph cultivated these disciplines in community. Or place yourself in the presence of Elizabeth and Mary as they discern together their missions.

- (1) **Receive** – We must position ourselves to receive God's often overlooked advice and guidance. In other words, we must pray and open ourselves to him using all of the forms of prayer, individually and communally, that are part of our CLC way of proceeding. Without this foundation forget all else, for if we do not listen, we will slip into the abuse of our God given creative power.
- (2) **Respond** – Prayer without response is empty or naïve. Do we as a community as well as persons, really seek to use our capacities for higher ends – His will as we find it in our prayer and circumstances? To use DeMello's great word are we becoming ever more aware? Are we using "the Kingdom," "The Two Standards," "The Three Classes" and the entire Ignatian treasury of prayer to serve in accordance with His will?
- (3) **Repent** – It is amazing, for all three of the traditions urge us to accept responsibility for our sinfulness and shortcomings as the start of constructive rightly-directed, reality grounded, action. Do we make good use of the Examen, both individually and as community? Is our emphasis on constructive action rather than our wallowing in self-pity, hopelessness, or a yearning for the good old days? Do we really buy into what we proclaim at Easter? "Oh happy fault, oh necessary sin of Adam!"
- (4) **Re-envision** – Ignatius calls us to apply the eternal wisdom of our tradition to our times in order to transcend short-sighted and self-referential paradigms for action. Does each of us do this as we age and as other circumstances change in our lives? As

CLCers are we open not only to the social action for justice as we see it, but to the new paradigms coming to us from the World and USA levels of CLC? From the Church and elsewhere? Last fall, Pope Benedict named a new Pontifical Council to promote the "New Evangelization." This Council is very much focused on the dynamic and emerging new lay movements in Europe, groups like Focolare and the Emmanuel Community. French Bishop Pierre-Marie Curre was named to it in part because he is close to CLC/CVX. It sounds like we have been called to be part of the solution. Who is he and what are we saying to him and he to us? What are the lessons for CLC in the new groups developing in Europe and elsewhere? What does this new Council need to know from us and what is it telling us? In other words, what are the signs of the times? As we contemplate all of these questions in Pittsburgh in June, it is hoped that our Formation Committee focuses more on social analysis, either the Renew format or something else, resulting in a fruitful outcome.

- (5) **Remind** – Do we in our daily lives and prayer as well as in all of our CLC meetings remind ourselves and others to share the good news with those who cannot speak effectively for themselves? "Flickering candles" like me remember the English Jesuit, Bernard Basset touring this country 50 years ago teaching us how to use letter writing and similar techniques to awaken society. We have much more sophisticated technology today. Do we use it? What can we learn from the Tea Party Movement about communication and action? Are we spiders or starfish in our attempts at action?
- (6) **Reform** – Revolution is normally not the answer, for the pain inflicted on the marginalized can be great and "all or nothing" can be a great excuse for no action. But reform! We all know how hard it is to change the habits we have developed over the years! It is the same with organizations and society. What small steps and hard work have each of us taken today to reform our family, our parish, our CLC, our local government, our work place and so on? Small steps! As a friend of mine asks, "Was I civil with the parking lot attendant this morning?"
- (7) **Remember** – Do I have the humility to remember the patience God has had with me over the years? Do I remember the faith and trust that I have always had to have to accomplish the will of the Lord? Can I remember a single organization or institution, especially the Roman Catholic Church,

which has not regularly had to admit its failures and dysfunctions and then change? We are a pilgrim people.

- (8) **Rejuvenate** – In many ways our entire body of Christian wisdom literature is a story of rejuvenation. Those of us in the Ignatian tradition are called by Congregation 35 to rejuvenate and go to the frontiers to deal with the issues in our time and place. What are the risks God is asking us as individuals and CLC as community to take to rejuvenate ourselves better to answer our call? How am I being called and how is CLC being called to let go and to change? Painful, but we all pray, “Give me your love and your grace, for this is sufficient for me.”

I share these eight disciplines with you to serve as a set of foundation reflections for social action, for serving the poor and the environment, in our times and places. We as CLCers are marked by our charism of finding God in all places. I found God in this interreligious setting focused on helping the community I have spent my life serving – the global business community.

“if the train of thoughts which a spirit causes ends up in something evil or ... something less good than what the soul was originally proposing to do; or ... all this is a clear sign that this is coming from the evil spirit, the enemy of our progress and eternal salvation.”

Continued from page 16

difference, the enemy was losing out, because I was growing in my ability to recognize that presence. Now, it was not just hearing certain phrases, but also feeling a particular way that would sound the alarm, “do not follow the counsel that you are hearing; the enemy is lurking about.” Slowly and amazingly, I was beginning to be able to pick up the presence of the enemy *before* he had a chance to get me too far off track.

Even as I write this reflection, I continue to profit from this exercise. As I continue to pay attention to this dimension of my experience, I continue to find more and more that is helpful. As I review the various encounters of my day, I see that I can sort out the feelings associated with each encounter. In some cases, I notice the same tell-tale signs of the enemy. When this happens, I realize I can turn to Jesus for help in finding a more life-giving way to deal with that situation. In other cases, I notice spiritual consolations, and an ability to love that tell me the good spirit was guiding me at that point. In either case I feel encouraged to continue, because of the many amazing things that I have discovered up to this point.

My Novice Director said we would be “amazed” in the course of our Jesuit life at what Jesus would reveal to us, and indeed I have been amazed. His words, however, do not apply only to Jesuits. As you can see from the concrete examples given above, these amazingly helpful insights did not come in the midst of a cloistered life. These came in midst of very ordinary work. Indeed, Ignatius was not a cloistered monk, but in an office in a big city, and he developed these rules to help us find God in all things. This is our heritage as members of the Ignatian family. May we continue to be amazed!

Discerning. Sending. Supporting. Evaluating (DSSE)

Mimi Park

At our world assembly in Nairobi, we felt called to become a lay apostolic body that shares responsibility for mission in the church. We embraced the dynamic process of DSSE as our characteristic way of proceeding in order to deepen and live our CLC identity. This was reconfirmed at Fatima.

CLC is called to be an Apostolic Community and to serve Christ for the greater glory of God and to share in the life of Christ. When we received the common mission of sharing the Gospel with others, it also meant that we share the responsibility of our communal mission. The shared responsibility within the community is fed by the dynamic process of DSSE (Discerning, Sending, Supporting and Evaluating).

The following case presents the process of DSSE utilized by one Korean CLC (Manresa) in Atlanta. Manresa Community was praying about a communal apostolic mission and decided to use DSSE to determine where the Spirit was leading them.

Common Mission: Assist the elder residents living in a senior apartment by giving them rides for shopping monthly so they can have healthy and fresh food available to them.

1. Discerning:

Presupposition: To recognize the will of God we are invited to use the process of communal apostolic discernment; to fulfill Christ's mission we are called to cooperate with each other - in humility, sharing, listening to the Holy Spirit, genuine trust in the community and sharing the fruits of the Spirit.

The 1st week - Preparation (Individual): Grace - the grace of God's renewal. Process: meditations on our sins, disorders and attachment, prayer, adoration of Blessed Sacrament, confession, fasting and penance, daily prayer (including triple colloquy) and meditation, the examen.

The 2nd week - Preparation (Individual): Grace – the contemplation to attain love, learning to love like God. Grace of love and gratitude lead to *magis*. Invite one to respond to the the call of Christ. Collect and analyze data regarding the mission. Meditate on the Principle and Foundation (SE# 23) to review one's deep desire and a renewed confidence in God. Put down one's thoughts using a pro/con table. Pray again with the Principle and Foundation, then reweigh thoughts/opinions.

The 3rd week - Communal Discernment (Sharing): Prayer. Sharing: Review the interior movement while preparing for the past two weeks. The DSSE process is explained / a recorder is selected / a bell is used to notify time. Place – group sharing – main chapel/ individual prayer –main chapel. A recorder records and reads the minutes and clarifies any questions at each step.

First Step: sharing pros and cons and the reasons (pro/con) – the group is invited to share thoughts. In order to prevent the sharing from becoming a debate, the group is requested to be generous and open minded about different thoughts (indifference :SE#23).



Mimi Park (Mideok –Irena) was born in Seoul, in 1960; her life was inspired by a Colomaban missionary from Ireland. She moved to Madison in 1989 for study abroad. After a Doctor of Pharmacy degree at University of Florida, she is working as a clinical pharmacist at Emory University Hospital. She lives with her husband, Peter Park, a daughter, Soyun, and her son, Thomas. She was invited to join KCLC during a 19th annotation group in 1998. After a four day silent retreat, she joined Atlanta KCLC. Through the guide track program at Omaha in 2007, she had a deepening experience of God's calling when Jesus said, "Come, follow me, and I will make you fishers of men." (Matthew 4:19). Now she is in the last term of her preparation for certification in spiritual direction at Spring Hill College. She made her permanent commitment in 2010 as a member of the Magis Community in Atlanta KCLC. She has been serving as a formation coordinator since 2009 and as treasurer of New Orleans Region since 2009.

Through our mission we engaged in the implementation of our apostolic discernment that is in essence love.

Pros: Lonely and elderly seniors are in need of healthy and fresh food. Volunteer once a month. Help those who are in need. An opportunity to serve as a community. Imitating God's love (SE#23). Expected to meet Jesus in humanity leading to personal change. Members who are not available to serve can pray for the mission.

Cons: Legal liability in case of vehicle accidents. Challenges and fears in caring for older adults. Professional skills required for senior care. Failing to keep the promise. Difficulty making time available for the service.

Second Step: With openness and indifference, each member reflects whether they were spiritually free and generous during the previous step. Examine and pray with the reasons outlined in the previous step (individually for 15 min).

Third Step: Sharing the results of the evaluation of prayer.

Pros: Having faith that we are being sent - God will be with us in this mission. Recognize the will of God in my spiritual movements. Being called to accept with generosity. An opportunity to increase interest in the elderly – a sense of openness. A genuine sense of indifference; reviewing the actual data through previous shelter service. Sharing in Jesus' experience of humanity. An opportunity to do the Apostolic mission. Pleasing to God.

Cons: All the practical issues. Difficulty in human relationships. Spiritual attack – complaints. Needs for humility, openness and generosity. An emotional burden of developing a personal relationship with the elderly. The burden of difficulties. Discern self-satisfaction.

Fourth Step: Evaluation of previous sharing. Do Examen to keep purity of heart. Spiritual freedom. Prayer

Fifth Step: Vote - The Holy Spirit invites us to grow in the faith community by becoming more humble and generous while considering our vote. Be prepared to identify the content and to accept the will of God through our communal discernment. Emphasize the trust in the final decision through our process of voting and through our work of communal discernment in uniting with the will of God.

Unanimous vote: Such peace and pleasure. Noble practice of love. This was an opportunity to pray and discern together as an apostolic community. Fruitful life (the contemplation to attain love). Experiencing apostolic discernment stages. Each step allowed us to deepen our spiritual life. Each of us relied on others for spiritual companionship and nourishment. Peace and comfort (consolation).

Sixth Step: Evaluate the decision in the light of the movement of spirits; awareness of God present to us; compare our decision to the church's lawful authority; consider future experience and determine how the Holy Spirit is leading us. Confirmation: the group feels unity and peace, a sense of deepening spiritual growth, increase in courage. Spiritual consolation.

2. Sending:

“As the Father has sent me, I am sending you.” We imitate Jesus when we send out our members on a mission. Each month, two members are commissioned to serve; there is sharing about the mission during our bi-monthly meetings. Prior immersion experience where members volunteered together at Thanksgiving dinner at a senior center helped in its official sending process. A third Monday of each month from 1pm to 6pm was set for the time of service. Each service was performed by two members. They gave seniors a ride to a grocery store and back and completed the mission by carrying the groceries to their apartments.



3. Supporting:

Each of us in the mission is called to support each other. Members share information about their mission; other members listen to the story, and share concrete deeds in daily life as a support for each other. Spiritual Support: prayer, specifically prayer during service hours. Financial: Use senior's food stamps but supplement them by donations of food by the Manresa community. Future financial assistance will be needed to assist the mission. We discussed ideas for the fund raising during group sharing.

Rina, Juliana, Angela, Regina (upper), Cecilia and Michaela (lower).

4. Evaluating:

Evaluating is not about success or failure. More important is the sharing the fruits of the journey of serving others and the graces received. How did I find God while serving others? How is my relationship with God and with others through this work? How is God glorified? How was I more compassionate? We have been called to a deeper awareness of how we live our mission. How does experience confirm our discernment? Evaluation consists of our interior movement in our daily life, which essentially confirms the discernment we have made. An immersion experience was a great help in serving the elder population. Field experiences helped us to establish and identify with our community. Through our mission we engaged in the implementation of our apostolic discernment that is in essence love. The process of DSSE as our way of proceeding led us to follow Christ more, and in deeper union with each other, deepening our relationship with people we are called to serve. This summarizes the process of identifying our community's apostolic mission.

You did not choose me, but I chose you and appointed you to go and bear fruit—fruit that will last. Then the Father will give you whatever you ask in my name.

This is my command: Love each other. (John 15:16-17)

Manresa Community:

Mimi Park (Guide), Rina Park (Coordinator), Juliana Kim, Angela Kim, Regina Shone, Cecilia Ryoo, Michaela Yum

식별 (Discerning). 파견 (Sending). 후원 (Supporting). 평가 (Evaluating)

Mimi Park

우리 **CLC**는 사도적 공동체로서 그리스도로 부터 불리움을 받아 하느님의 영광을 위하여 봉사함으로서 그리스도로 살아내기 위하여 노력해야 하며 우리가 공동의 복음 사명을 받았다는 것은 우리가 그 사명을 위하여 책임을 함께 지는 것을 의미하며, 이러한 책임의 공유는 공동체 안에서 식별, 파견, 후원 그리고 평가의 과정을 통하여 이루어진다. 애틀란타 한인 **CLC**의 소공동체인 만례사 공동체에서 사도직을 결정하기 위해 **DSSE** 작업을 하였다. 사도직은 독거노인들이 상주하고 계신 노인아파트에서 어르신들을 모시고 시장을 함께보고 모셔다 드리는 일이다. 이 작업을 통하여 하느님과의 관계를 심화하고 그리스도와 같이 살아내기 위하여 모든 힘을 쏟아내는 열정의 여정 이었다.

식별 (Discerning): 우리는 하느님의 뜻을 인식하기 위해 사도적 식별의 과정을 살도록, 그리스도의 사명을 완수하기 위해 서로 협력 하도록 불림을 받았다. 겸손. 사도직을 함께 한다는 태도가 필요함. 성령에 귀를 기울임. 공동체 안에서 진심어린 신뢰. 성령의 열매를 나눔이다.

1주 준비기간: 청하는 은총-하느님으로 받은 은총을 갱신. 자신의 죄. 무질서. 애착 등을 발견. 진지한 기도. 성체성사. 고백성사. 단식과 고행. 매일 신중한 개인식별과 묵상기도.

2주 준비기간: 청하는 은총-“하느님의 사랑을 얻기위한 관상”으로 초대. 사랑, 감사하는 마음에서 “마지스 (Magis)”로 향함. 하느님의 방법을 찾도록 하며 그리스도의 부르심에 응답. 사도직에 대한 모든 자료를 수집하고 분석. 원리와 기초 (영신수련 #23)를 묵상기도. 자신의 깊은 열망과 신뢰를 갱신. 자신의 의견을 정립 (찬성-반대 표를 사용). 원리와 기초를 다시 묵상 한후 자신의 의견에 무게를 달아본후 의견을 재정립.

3주 공동식별 진행: 마음 모으기로 모임을 시작한후 지난 2주간을 준비하면서 내 마음 안에서 어떤 움직임들이 있었는지를 나눔. 공동식별 진행과정을 설명하고 .서기 선정. 나눔과 기도의 시간을 중으로 알림. 나눔과 기도장소는 성당.

1단계: 가능성에 대한 이유들을 나눔-각자는 기도 중에 얻은 이유들을 발표하도록 초대-모임이 논쟁으로 변화되는 것을 막기 위해서 각자는 반대의 이유들에 대해 개방된 마음을 지니고 있어야 한다-찬성. 반대이유 나눔. 서기 기록. 낭독. 질문

찬성: 외롭고 도움이 필요한 독거노인들의 먹거리를 위한 건강목적. 한 달에 한번 정도는 시간내기 가능. 도움을 절실히 원하는 분들. **CLC** 카리스마의 공동체적 소명 실천과 실행의 기회. 하느님 사랑의 실천 (원리와 기초 근거). 인성의 예수님을 이해하기를 기대. 변화할 기회. 시간을

내기 어려운 회원들은 기도로 후원가능. **반대:**개인 차량 제공에 대한 교통사고 우려(위험부담),노인돌봄 의 어려움과 두려움.전문성요구.약속 불이행 우려.

2단계:각자는 개방성과 불편 심을 유지 하면서 첫 단계의 작업에서 영적인 자유와 관대한 마음을 유지했는가를 성찰.앞 단계에서 제시된 이유들을 기도하는 마음으로 살펴봄-개별적으로(15분)

3단계: 기도중의 평가결과를 나눔.서기기록.낭독.질문

찬성:사도로 파견하신다는 믿음.당신 이름 안에서 함께 하시겠다는 믿음.때가 차서 그때가 왔다.내 영혼 안에 움직이시는 하느님의 뜻 인식.부르심을 관대함으로 수용.노인복지에 대한 관심도를 높일 기회.개방성 .두 가지의 가능성을 열어놓고 (중용) 양면을 봄(*shelter* 에서 봉사했던 체험,수용해야 할 점 검토).기도중 응급실에서 인성의 예수님 체험.개인사도 직에 대해 관심을 가질 기회.하느님이 기뻐하시는 모습.**반대:**실천적 제안들이 함께 제시.인간관계에 어려움.영적인 공격에 대비.불평을 수용.겸손함.개방성.관대함 요구.개인적인 인간관계로 발전될 심적 부담.발생할 어려움에 대한 부담.자기 만족감을 경계

4단계: 나누어진 내용을 기도중에 새롭게 평가.마음의 순수성.영적 자유를 유지했는지를 성찰하며 기도

5단계: 표결-성령께서는 공동체가 신앙에 더욱 성숙하도록 좀더 겸손하고 성실하게 의견을 숙고하도록 초대하신다.공동체가 식별을 통해 결정한 내용이 하느님의 뜻이라고 받아 들이는 신뢰심이 강조

전원찬성:기쁜 마음.고귀한 사랑의 실천.처음의 의심하는 마음이 식별과정을 통해 확실한 찬성.이 기회가 공동체에 주신 기회.열매 맺는 삶 (하느님 사랑에 이르기 위한 관상).카리스마- 사도적 식별의 단계 체험.각 단계에 있는 우리들의 내적인 것을 길어내는 작업을 기대.우리 각자가 서로에게 자양분을 주고 있다. 평안함.위로마음

6단계: 공동체 결정에 대한 확인-결정이 올바른 것인지를 시험해보면서 하느님께서 베풀어 주시는 마음의 움직임들을 살펴보고,교회의 합법적 권위와 결정이 수행되는 과정의 경험을 통해서 성령의 이끄심에 따른 올바른 결론인지를 확인작업.확인표시로 공동체가 누리는 일치와 평화, 신앙에 삼덕의 증가,용기의 증가.영적 위안

나눔.성찰: 청원기도로 오늘 공동식별작업 안에서 당신에 대한 현존체험과 원의가 저희들안에서 일어나기를 간절히 청함. 공동식별 작업들이 한단계씩 진행 될때 마다 나눔의 깊이와 다양성에 경이로움. 식별작업은 기도로 시작해서 기도로 끝난다는 것과 피정하는 분위기 안에서 이루어 짐.공동체의 중요성. 주님의 현존 그리고 그분의 사랑이 작업내내 어떻게 움직였나를 나누어 주심.공동식별 과정을 통해 영신수련의 4단계에 대한 심오한 체험 들을 각자에게 주심.평생 잊을수 없는 소중한 체험들.주님께서 우리들안에서, 우리 관계 안에서 어떻게

움직이시나를 볼 수있는 은총 주신것 감사.이번 공동식별 진행 **Module** 을 양성부 내에서 더 숙고하고 다듬어서 공동식별의 **Tool** 로 마련

파견 (Sending): “아버지께서 나를 보내신 것처럼, 나도 너희를 보낸다.” 라고 말씀하신 예수님의 행위를 우리도 공동체 일원을 파견할 때 행하고 있다. 또한 누가 파견하고, 무엇을 하기 위해서, 공동체가 어떻게 그들을 파견하는지에 대한 인식을 새롭게 해야 한다.노인복지센터 에서 추석 잔치 행사 자원봉사로 **3분** 참가한후 공동체가 함께 모여 현장 체험에 대해 나눔-임하는 우리들의 태도.소요되는 시간. 임하는 우리들의 마음가짐.어르신들을 위해 봉사할 때 주의할 사항 나눔.기간: **3달 동안-10월.11월.12월.파견: 2분씩-매달.장소: 피드몬트 노인 아파트→한국 마트->노인아파트.회수: 월 1회 3째 주 월요일.시간: 오후 1시~6시**

후원 (Supporting):우리는 각자의 사명 안에서 서로를 후원하기 위해 불림 받았다. 따라서, 회원들은 자신들의 사명에 대한 정보를 나누고, 다른 회원의 이야기를 경청할 것이며, 일상의 삶에서 구체적 행위로서 서로에 대한 후원을 아끼지 않아야 한다.**Spiritual Support:**기도.특별히 화살기도 (봉사시간 동안).**Financial source:**정부에서 받는 **food Stamp**를 각자 사용하심.일차 파견시에 노인들의 이웃들 중에 생계가 어려운 분 방문 음식들을 전달.공동체 모임에서 재정 후원금을 마련

평가 (Evaluating): 평가 작업은 성공이나 실패에 대한 것이 아니며, 다른사람들에게 봉사하면서 영적 열매는 무엇인가. 받은 은총은 무엇이었나. 이 봉사의 과정을 통하여 나와 하느님과 관계는 어떻게였는가.그리고 다른사람 들과의 관계는 어떻게였는가.하느님께 어떻게 보다 더 큰 영광을 드렸는가. 나는 어떻게 더욱 연민을 가지게 되었는가 에 대하여 나눔을 하였으며 우리는 받은 사명을 어떻게 살아내고 있는지에 대한 보다 깊은 인식을 하도록 불림 받았음을 확인. 평가는 매일의 삶 속에서 지속적으로 이루어지며, 본래의 식별을 재확인 시켜준다.식별과정을 통해 이루어 진 봉사직이라 무슨난제가 발생 하더라도 기도안에서 풀어보려고 하는 성숙된 자세가 이루어졌으며, 우리 공동체의 사도적 식별과 실행을 통해 우리가 더욱 깊게 일치하고 사랑을 실천하게 되었으며, **DSSE**를 진행하는 우리들의 길은 기본적으로 우리들을 그리스도와 일치에 이끌며 그리스도와 우리 서로와, 또 우리들이 봉사하도록 부름받은 사람들과의 관계를 더욱 깊게 하였다.

만례사 공동체 -

박 이레나 (가이드). 박 리나 (코디네이터) . 김 율리안나 . 김 안젤라 . 손

레지나 . 류 세실리아 . 엠 미카엘

Heroic Living:

Discover Your Purpose and Change the World
by **Chris Lowney**, Loyola Press; Chicago; 2009

In his opening paragraph, author Lowney states the following:

“You were born to change the world.

You can make the most of this unique opportunity by mastering three vital skills.

1. Articulate a purpose worth the rest of your life.
2. Make wise career and relationship choices in this changing, uncertain world.
3. Make every day matter by mindful attention to your thoughts, actions and results.”

Early on, Lowney tells us this requires personal transformation, a ‘hard path’ and ‘lifelong practice.’ The strategy he presents has been influenced by financial giants like J. P. Morgan, but especially the spiritual giant, St. Ignatius Loyola. Chris Lowney speaks with knowledge of both, having served as a managing director of J. P. Morgan and as a Jesuit. He also includes quotes of the famous (Gandhi, Isaiah, Cardinal Newman, for example) and true stories of the not so well known (Andrew M, Nanette S. or Javier M.).

Words of wisdom and the challenges of daily living help the reader to receive Lowney’s message.

That strategy mentioned above, “...deals first with ends (purpose or life direction) and then with means (tools, tactics and resources).” One of the resources to assist us in discovering our purpose and mastering skills like decision making needed for an ‘integrated life’ is the *Spiritual Exercises* of St. Ignatius. The author makes many references to the work of Ignatius in this quest for wholeness and a purposeful life. The Principle and Foundation, rules for discernment, movements of the Spirit, detachment, prayer and the Examen are all included as suggestions not only to better ourselves but also to assist us as we work for a better world.

Two years ago, *Heroic Living*, was required reading for freshman entering the University of Scranton. Perhaps it could be used as the focus for your Christian Life Community meetings.

***What’s Your Decision:***

How to Make Choices with Confidence and Clarity
(An Ignatian Approach to Decision Making)

by **J. Michael Sparough, S.J., Jim Manney and Tim Hipkind, S.J.**, Loyola Press, Chicago, 2010.

Not one of us is spared from making decisions on a regular basis many times during each day. The content of our decision for action can vary in importance from “What shall I eat for lunch?” to “Is it time for a career move?” Some of the choices we make require little thought while others require time and thought and prayer and even outside assistance. The authors have written a book to assist in personal decision making using Ignatius’ insights as found in the *Spiritual Exercises*.

Some prerequisites for persons interested in making good choices, “...the conviction that God is active in your life and cares about your decisions...” “...a sincere desire to choose the good and a willingness to do what is necessary to become free enough to make the best choice.” (*Based on the Principle and Foundation*)

The authors focus on the process of decision making using Ignatius’ observations and rules for discernment. The struggle of a ‘divided’ heart, fear of loss and unsettled emotions come into play. Deepening our relationship with our God must be in focus at all times. We are reminded that Ignatian discernment is valuable for “making choices between two or more good alternatives.”

“Making Sense of Inner Spiritual Movements” is a chapter dealing with consolation and desolation. Not only do the authors describe these movements, but they explain and teach how to use the Examen to pay attention to our spiritual experiences.

Other chapters include, “Ignatius’ Rules for Discernment of Spirits,” “Five Pillars for Sound Decision Making,” and “Signs of a Good Decision” - to mention a few. The book ends with a ‘Handy Reference’ with regard to how the rules of discernment help us in decision making and three approaches to decision making.

I found the book to be reader friendly, especially in the use of personal stories of decision making that aided the understanding of principles. For those of us who have had Ignatian spirituality as part of our lives, I felt the book provided a good review and renewal of practices that we hold near and dear. I realized that I operate with most of the tools presented, but there was opportunity to learn more about decision making - Ignatian discernment. I realized as I read the book how important to the whole process was the assistance of a spiritual director, especially in more serious situations. I would recommend the book not only to individuals but especially to our CLC groups that are called to form members to be discerning and prophetic Christians in prophetic apostolic communities.

World CLC Day 2011 Celebration

South Florida Region

Argelia Carracedo & Maggie Khuly

The day began with a prayer and an introduction by Father Marcelino García, S. J., our new Ecclesial Assistant, followed by a power point presentation based on *CLC and the Poor*, Progressio's last supplement. The power point also included excerpts from Project 147. A small group discussion followed. This was both interesting and encouraging and left the subject open for further ideas and projects that were shared when all groups came together to comment on their small group experience. Among the projects already in progress are the *Spiritual Exercises* being conducted at different parishes, regular visits to nursing homes, different parish works, etc. It was also emphasized that just a simple act of charity is as important in the eyes of the Lord as any form of organized service.

In South Florida we spend most of the time among immigrants, and this enables us to develop a true friendship with people in need. Some of our members are assisting migrants at a new mission named Father Víctor Hernández, S.J., in memory of our dear Father Víctor. The celebration ended with a mass in which four of our members made their CLC commitments: Teresita Baldor and Magnolia Gómez, temporary, and Rosi Maza and Yolanda Rojas, permanent. Father Pedro Suárez, S. J., our former E.A., received a warm and deserved recognition from all of us gathered at Manresa. After the Mass, we all enjoyed a delicious lunch prepared by Casa Manresa and thanked the Lord for our call to the Christian Life Community.



Missouri Region CLC Report to Harvest

Mary Wescovich

We are preparing for a number of events beginning with our World CLC Day celebration at Holy Spirit Parish in St. Louis on Saturday, March 12. Fr. Robert (Cos) Costello, S.J. will lead us through an experience in communal discernment. Each local CLC is asked to reflect on several spiritual issues or topics that surface again and again. Then, the attendees will bring the results of their respective CLC's reflection to World CLC Day for the beginning of a communal discernment.

In May, Saint Louis University will host a Cura Personalis Retreat for college students. Angela Batie is the campus minister who oversees the college CLC program at the University. We are poised to be involved with her to help make the event a memorable and holy experience. In July, the Jesuits of the Missouri Province will have a three day conference on Ignatian Spirituality. Several of our CLC members are on the planning committee and many of us will join in at the conference to promote CLC in various ways.

The participants of the Guides Training weekend last February continue to meet and plan for a site visit from Eileen Burke-Sullivan. Sr. Mary Funge is guiding a new CLC group named Friends in the Lord. The members are graduates of the *19th Annotation of Spiritual Exercises*. They are reading and reflecting on the James Martin, S.J. book, *The Jesuit Guide to (Almost) Everything*. Another new CLC has been formed and Mary Mondello and Joan Felling are guiding it.

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Calendar

*NCC Exco & Leadership Meeting
Pittsburgh
June 23-26, 2011*

*Ignatian Spirituality Conference
St. Louis University
July 21-24, 2011*

*Omaha Guides Course
September 29 - October 2, 2011*

Next Issue

Formation