Embrace of the Impoverished and Excluded
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Next Issue: Prayer
Embrace of the Impoverished and Excluded

When my community was reflecting on the ‘saints without pedestals’ in the Pax Christi publication, Pilgrims and Seekers, compiled and edited by Mary Ann Luke, OSB, 1995, I was immediately drawn to the theme of this issue of Harvest, Embrace of the Impoverished and Excluded. To me it sounded like a wake-up call to all our CLC sisters and brothers to recognize their responsibility to work toward the preferential option for the poor as they strive to form prophetic apostolic communities.

Among the dictionary definitions for the word impoverish were the following:
- to reduce to poverty
- to exhaust the strength, richness or fertility of
- to cause to deteriorate
- to reduce to indigence (want/needs/destitution/privation)
- to be without the necessities of life

My mind raced to the possibilities of a host of CLC witnesses telling their stories of ‘embracing the impoverished’ within their homes, parishes and communities, near and far. I thought of some of the impoverished and excluded within my somewhat confined circumstances (at the present time). Right within the Locust Valley CLC, we have the impoverished who have diminished physical and mental ability. Here we have seen the community rally to be caregivers embracing those challenged. In the parish, many can relate to those who become part of the excluded because they are homebound. As an EM to the sick and elderly who are in such circumstances, I can relate first hand the joy which radiates from those persons when Holy Communion is given, when Scripture is shared and when social conversation is exchanged. Others in the parish experience the relief of those who receive from the food pantry, especially during these difficult economic times. Still others minister to the poor and homeless at a nearby soup kitchen where meals are offered in a comfortable and welcoming environment. (All are welcome in this place.)

At a CLC conference several years ago, one of the presenters reminded the audience that attending to the poor is not a sometimes happening. We were challenged to ask the question daily as part of our examen, “Who are the poor I encountered this day? How did I act with and toward them?” What would your response be now?

On September 9, the Church celebrated the memorial of St. Peter Claver, a member of the Society of Jesus. As part of the preparation for Mass that morning, I read a commentary from Magnificat, September 2011, p. 114 and 116.

“God sent Saint Peter Claver as an answer to the wordless pleas of slaves in terrible distress. Saint Peter could not free them from physical captivity, but his tireless love spoke a healing word to their dreadful sense of isolation, abandonment, and helplessness. …in the Mission of Colombia…he carried on an apostolate among the African slaves, vowing to be ‘slave of the African forever’.”

I was moved by that reflection because I, as many of you, know that we won’t eradicate the poverty around us, but we can always give ‘tireless love’ to the suffering and neglected we meet. Again we ask, “Who are the poor I encountered today? How did I love them?”

The vision that the Editorial Team had of this issue being filled with the witness of many in CLC as they embrace the impoverished and excluded did not come to fruition. Perhaps, we need to accept the fact other things needed to be addressed at this time.

Inside This Issue

In the President’s Corner, Mong-Hang Nguyen reflects on the Leadership Assembly, the three charisms of CLC (spirituality, community and mission), her personal experience of being embraced in time of need and CLC’s response to the ministry of charity. She asks the question, “Can we do more?” She suggests that we “…discern together as a national community for common mission to serve those who need our help!”
- Christine Firer Hinze’s “Over, Under, Around and Through: Ethics, Solidarity and the Saints,” is a scholarly presentation that delves into relationships within the communion of saints. In her Author’s Note she says, “In reflecting on ‘solidarity’ and the ‘communion of saints,’ I found many connections to - and challenges for - the lives we are called to lead as members of Christian Life Community.”

- Katherine D. Juliano’s “A Service Trip to Guatemala” was written as a letter of gratitude to those who supported her financially and spiritually during the Scranton University Ministry trip to St. Lucas Toliman. She shares about the work she did and the growth she is still experiencing.

- As a member of the sub committee on Women and Climate Change at the United Nations, Joan Woods was involved with writing the information sheet on Climate Change, Human Rights and CEDAW (The Convention on the Elimination of all Forms of Discrimination against Women). The information sheet which we have included was written for the task force, Global Forum on Migration and Development, NGO Committee on Migration.

- Of special interest is a letter from the CLC-USA ExCo and the Apostolic Advocacy & Action Team that describes the joint action for a common cause - working in Solidarity with the Coalition for a Worthy Education in the Dominican Republic.

Special People to Remember and Acknowledge

- Ann Marie Brennan speaks for all of us in her article on Father Cos who has completed his service as National Ecclesial Assistant. Many thanks, Cos! We appreciate all you have done for the national community.

- Mong-Hang Nguyen introduces our new National EA, Father Jim Borbely, S.J. Most recently, Father Jim has been assisting CLC-USA in the discernment process at the four leadership assemblies. Welcome, Father Jim!

- It is fitting that Carmen Castagna takes the lead in bidding farewell to Father Ken Buddendorff, S.J. who has stepped down as Ecclesial Assistant of the New Orleans Region of CLC. Thank you good and faithful servant!

- Mourning His Passing and Celebrating His Life: Jack Zuercher, S.J. (1924-2011) The North Central Region, the Society of Jesus and so many CLCers throughout the United States mourn and celebrate Fr. Jack. Be sure to read the homily of Father Dennis Hamm given at Jack’s Memorial Mass.

Within CLC-USA

- Rick Kunkle and Maryanne Rouse bring us up to date on the Working Group in “The Framework for a New Way of Being Together.”

- Building Up CLC-USA National Ministries is a request for funds to enable the support of our mission, especially the Lightworks Ministry, Marriage Renewal Workshop, S.E.E.D. and Formation for Mission. Take time and participate in this effort by making a contribution to the “National Program Fund.”

- Our National CLC Treasurer, Kitty Gray, has prepared some information for us regarding the current reality of our finances.

- Through the efforts of Mary Wescovich, we hear about the Missouri Region’s involvement with Cura Personalis and the Ignatian Spirituality Conference at St. Louis University.

In conclusion, I urge each of you to remember the theme of this issue and ask yourself daily:

“Who are the impoverished and excluded? How have I embraced them today?”

In God’s Peace,

Dorothy M. Zambito

...we can always give ‘tireless love’ to the suffering and neglected we meet.
We ended the 2011 Leadership Assembly on Corpus Christi. St Paul’s words in his letter to the Corinthians at the closing Mass keep coming back to me every time I think of Christian Life Community and our mission:

“Brothers and sisters: The cup of blessing that we bless, is it not a participation in the blood of Christ? The bread that we break, is it not a participation in the body of Christ? Because the loaf of bread is one, we, though many, are one body, for we all partake of the one loaf.” (1 Cor 10:16-17)

Our Community

I left the Leadership Assembly with more love and more hope. The Leadership Assembly was truly a Spirit-filled event. Another historical moment in CLC-USA! More than 50 leaders came together to discern a reorganization framework. What moved me was the closeness and openness in the way we related to each other. We all felt the pain of letting go, and we were also inspired by each other’s dream and desire for a more effective and authentic way of being one national body. We are open to letting go of the “I” to embrace the “we” with full hope and love. I invite you to check out the working group website (www.clcwg.info) for more reflections from the Assembly participants. My special thanks to Rick Kunkle, Maryanne Rouse, Rosita Maso, Clare Maing, Trung Pham and Fr. Jim Borbely for their hard work in preparing the materials necessary for the communal discernment at the Assembly.

At the Assembly, we also welcomed Fr. Jim Borbely, S.J. who follows Fr. Bob Costello, S.J. as the CLC-USA National Ecclesial Assistant. Our warm welcome to Fr. Jim Borbely in his new role and our heartfelt thanks to Fr. Cos for his love for us and his hard work to build a stronger and more unified CLC-USA. We are grateful to have Fr. Jim joining us. With his expertise and wisdom in organizational planning, Fr. Jim is truly a special gift that God gives to us as we move into the implementation phase of the reorganization.

Our Mission

Today, as I reflect on the theme “Embracing the Impoverished and the Excluded” for this Harvest issue, St. Paul’s words “we though many, are one body” remind me that we are invited to go beyond CLC into the world. We cannot have Christ just for ourselves. Union with Christ means union with all those for whom he died. As Pope Benedict XVI expressed in his encyclical letter, Deus Caritas Est (God is Love):

“Communion draws me out of myself towards him, and thus also towards unity with all Christians. We become “one body,” completely joined in a single existence. Love of God and love of neighbor are now truly united: God incarnate draws us all to himself.” (#14)

Our neighbor is anyone who needs our help and whom we can help. Our goal is to speak for the voiceless, to defend the defenseless, to heal the broken, to accompany the lonely, to feed the hungry, to embrace the poor and the excluded. The acts of giving and receiving complete the circle of unity. To illustrate this unity, let me share with you the impact of sharing and receiving on my life.

When I was a child, my parents always taught me that Christians need to care for others. The more we give, the more we receive. Not until I was a recipient myself did I truly understand that helping others does make a difference and does bring me closer to
God and to others. In April 1975, my family fled the country when the communist regime took over South Vietnam. I was only able to bring with me one set of clothes other than what I was wearing. I became homeless overnight! I travelled from ship to ship, from refugee camp to refugee camp. Finally, six months after we left Vietnam, our family was sponsored by a church community in Portland, Oregon and we settled there. The community took on the refugee settlement mission. God showered us with blessings through the hands of our sponsors and our neighbors whom we had never met. We were touched by the generosity of the “Samaritans.” The community’s loving care made a big impact in my life. They put in my heart the desire to make a difference in other people’s lives. The giver (community) and the recipient (my family) met God and we became one body! This community has lived out what Pope Benedict XVI said on the threefold responsibility of the Church: Proclaiming the Word of God, celebrating the Sacraments, and exercising the ministry of charity. (#25a, Deus Caritas Est).

How does CLC-USA live out our ministry of charity?

I became part of ExCo in June 2010. Every day, I praise God and thank each of you for the privilege of knowing more about the larger CLC-USA, of seeing the good work of the community as well as the challenges that we are all facing. Our activities continue to evolve around spirituality, community and mission.

Spirituality: All regions are participating in retreats in various forms, Lightworks and the Ignatian Spirituality Conference. In several regions, members are training to be guides for the 19th Annotation and for spiritual direction.

Community: CLC-USA has entered in the communal discernment for a new way of being together. A re-organization framework was approved at the June Leadership Assembly. Some regions may see fewer communities while others may see the birth of new ones such as in New Mexico, Missouri, Texas, New York, South Florida, KCLC, DongHanh-CLC and in CLC-University. The National Formation Team has been busy training group leaders, YYA leaders for Cura Personalis and group guides.

Mission: Many regions and local communities have also been active in ministries to help others. Let me name a few: Retreats in parish settings (19th Annotation, Lightworks, days of prayer), Marriage Renewal Workshops for Catholics and non-Catholics, S.E.E.D. retreats for youth, service for the poor and the excluded (the homeless, the poor inner-city children, immigrants, the elderly, volunteers in clinics and in volunteer ministries of the dioceses). Our ministries also extend beyond the U.S. KCLC has raised money to help the tsunami victims in Japan. Through the CLC Education Leadership Fund, Francis Odongo Ogutu is being helped to attend Loyola University. The partnership of CLC and AFJN (Africa Faith and Justice Network) continues to deepen, as does work with St. Aloysius Gonzaga HS in Kibera, Nairobi, in Kenya. Recently the Dong Hanh has accepted the invitation from the World CLC to become the Godparent for CLC-Vietnam.

Can we do more?

Yes, we can and we need to. A poster in the hallway of my office building has the following definition of a team: Together Everyone Achieves More. For CLC, I would add one more dimension: together the community achieves more. Fr. Nicolás, at the 2008 World Assembly in Fatima, reminded all CLCers:

“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. The challenge, thus, is not theoretical, but practical: How to become one such living apostolic community?”

What do these words mean to us? We may be a community of apostles where we find motivation and strength for an individual apostolate but not an apostolic community where DSSE is applied for shared responsibility in a common mission. Some regions have started moving toward becoming apostolic communities. The Great Lakes Region is discerning a common mission regarding immigrant issues. The New York Region gathered as a community for a Day of Mission to feed the poor. All the regions of DongHanh are engaging in Marriage Renewal, S.E.E.D and Lightworks. The “One Common Mission” document from the XIII General Assembly of the CLC in Itaici (1998) touches on the apostolic community for mission as follows:

“We are rooted in Christ and in his love for us; we want to make the option for the poor, not as an idea, but by making serious analysis and adopting a responsible and effective attitude towards poverty and its causes. As a community, we need to encourage one another to look at the world and to work in it from the perspective of the poor, and to grow in our capacity to meet them, to know where they are in our societies and which are the best forms to take part in their struggles.”

Let’s discern together as a national community for common mission to serve those who need our help! During the summer, two invitations were sent out to invite all members to participate in the service for others. The first invitation was the Alert from the Apostolic Action Team in regard to the U.S. Federal Budget debate. All were

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Over, Under, Around and Through: Ethics, Solidarity and the Saints

Christine Firer Hinze, Fordham University
Member, Faber CLC, New York

Author’s Note: This is an abridged version of a lecture presented at the 2011 meeting of the Catholic Theological Society of America. The full version, with footnotes, will appear in the CTSA Proceedings later this year. In reflecting on ‘solidarity’ and ‘the communion of saints’ I found many connections to—and challenges for—the lives we are called to lead as members of Christian Life Community. How do we live an “apostolic mission” of solidarity as individual Christians, as/within local CLC groups, and as parts of the national and world CLC movements?

Introduction

The Catholic tradition has sought to teach and to embody a set of ubiquitous, but not always easily visible, relationships, relationships that the Christian community over time has consistently affirmed to be deeply real. If 21st century Christians are to awaken to these relationships, we need to be taught about them. If we are to understand their terms, potentials, and corresponding responsibilities, we need to see them enacted and embodied—repeatedly—in contexts and in ways that our 21st century minds, hearts and imaginations can grasp.

These mysterious bonds are part of a rich and varied history of practice and interpretation, experienced and articulated distinctly in particular cultures, times and places. And—as California’s sainted city names bear witness—they are bonds laden with the density, intensity, and ambiguity of a broken and graced humanity and history.

Immersed as we are in the imaginary world of western modernity, relationships within the communion of saints, even for believers, often go unrecognized. Meanwhile, we contemporary Catholics struggle to listen and respond to the “joys and hopes, griefs and anxieties” of a world marked by the explosion of economic and related interdependencies we now call “globalization.” Here as well, we encounter a vast network of relationships—multivalent, thick, dynamic, consequential and extremely difficult to describe and analyze, much less to shape or guide. Leaving virtually no community untouched, globalization’s multiplying effects raise serious questions about justice, especially for already less-advantaged persons and groups.

The tradition of the communio sanctorum, enacted anew in the complex realities of our day, invites those with ‘eyes to see’ into a set of relationships that, in mysteriously efficacious ways, suffice and connect us. Critically engaging this holy communion, I propose, can help strengthen Catholic ethical understandings of solidarity as fact and norm, and help orient, energize and purify its practice in a world that connects us as never before, yet defines power and success in terms of the ability to control, ignore, deny or rise above those connections.

Reflecting on solidarity and the saints can also help social ethics incorporate the persistent call in post Vatican II Catholic teaching, first sounded by Pope John XXIII in the Council’s opening address. This call is for the church of Christ to be the church “of and for the poor.” To this end, solidarity, oriented by a preferential option and love for poor and oppressed peoples, is a hinge/essential virtue.

But to cultivate and sustain this virtue in 21st century circumstances, we need an accurate understanding of what solidarity is and what it requires, plus “social imaginaries” and spiritualities that can support it. A serious, critical and liberating theology of the
communion of saints can help fund this social-spiritual imagery and the beatitudinal dispositions and practices that solidarity in a church of the poor demands.

One thing has become clear to me: seen from the vantage point of the commuio sanctorum, solidarity and the option for the poor are not simply invitations for we who are rich to help the poor. Rather, solidarity and the option for the poor disclose the very identity of the church. The universal church subsists in the communion of saints as the church of the poor.

This has implications for us as Christians and as members of Christian Life Community. If the communion of saints, Christ’s body that is the church universal, IS the solidarity ekklesia of the blessed poor, living and dead, then those of us who hope to be “in that number” must find our places among and within this mystical body. Further, anchoring ourselves within the communion of saints as the universal ‘church of the poor’ can anchor and steady us to more truly appreciate, and more faithfully evaluate, the current state of our own lives, our church and our society.

For those of reading this article --what on earth does (or can, or must) Catholic talk of solidarity amid a church of the poor mean?

I. Parsing Solidarity

Pope John Paul II framed solidarity as a fact—the fact of interdependence, dramatically heightened in modern times; as a moral virtue—a settled disposition to acknowledge and take responsibility for these interdependencies in a “firm and persevering determination to commit oneself to the common good,” and as a Christian virtue—the ‘social face of Christian charity’ embodied in the sincere gift of self to neighbor, forgiveness and reconciliation, even toward enemies. Solidarity, John Paul proposes, is the potent antidote for pernicious “structures of sin” whose hallmarks are “the all-consuming desire for profit” and “the thirst for [dominative] power.” Sinful social structures that entrench and compound the effects of individual sins can only be combated by conversion to a solidarity that recognizes that “we all really are responsible for all,” and act accordingly.

Sifting through a welter of debates, Villanova philosopher Sally Scholz proposes a clarifying framework. Solidarity of any stripe entails three elements: it is a form of unity that binds members together into an identifiable group, that mediates between individual and community, and entails positive moral obligations for members of the group.

Echoing other philosophers’ skepticism about abstract appeals to “human solidarity,” Scholz delineates three, more specific forms: “social solidarity,” “civic solidarity” and “political solidarity.”

Social Solidarity stresses group membership, and moral obligations springing from pre-existing group bonds. Social solidarity embraces cohesiveness and interdependence within groups ranging from subway car passengers, to families, to classes and racial-ethnic communities.

Civic solidarity denotes bonds and duties among members of civil or political communities. Members receive certain protections from all others, often mediated by government. Civic solidarity seeks to protect members from vulnerabilities that would inhibit them from participating in civic life. Positive moral claims are based both on rights of individuals and on the good of society.

Political Solidarity, finally, unifies a group “not by shared attributes, location, or even shared interests. The unity is based on shared commitment to a cause.” “Each individual in the solidarity group must value a shared interpretation of the past and present, and share a vision for the future,” – thus forming a community of memory and hope.

Of the three types, only political solidarity involves “overtly political group action marked by multiple moral commitments,” aimed at combating injustice or oppression and advancing in particular ways, the communal good. Can Catholics and Catholic institutions eschew political solidarity and still credibly aspire to be a church of and for the poor? Perhaps the communion of saints can shed some light on this.

II. What Is the Communio Sanctorum?

From the early centuries of the Christian story, the tradition of the commuio sanctorum has referred to two mysterious relationships. As proclaimed before the communion rite in Eastern churches, communio sanctorum refers to the sharing of holy things among holy people (the saints), quintessentially, the sharing of the body and blood of Christ in Eucharistic Liturgy. In its second meaning, the communion of saints refers to the vital spiritual bonds of charity/life, impact, and assistance among all the faithful, living and dead, in the Body of Christ, the Church.

Catholic teaching affirms the damaging impact of individual sins on the whole community, an impact that ripples across generations. Yet in the communio sanctorum, the ripples of love and help prove stronger. Here, “a perennial link of charity exists between the faithful who have already reached their heavenly home, those who are expiating their sins in purgatory and those who are still pilgrims on earth. Between them there is . . . an abundant exchange of all good things” and “in this wonderful exchange, the holiness of one profits others, well beyond the harm that the sin of one could cause others.”

The communion of saints qualifies as a form of ‘solidarity’ in Scholz’s terms. Its strangeness to modern secular sensibilities notwithstanding, this peculiar solidarity, traversing boundaries of time, space, culture, even death—has been confidently invoked by Christians from the days of the first Christian martyrs up till the present moment. It is
confirmed daily in the Eucharistic prayers of every single Mass celebrated throughout the world--- even more ubiquitously-- in a vast whispered and spoken chorus across the earth of prayers offered on others’ behalf.

III. What Does the Communion of Saints Offer an Ethics of Solidarity?

First, the communion of saints frames human and Christian solidarity within an enriched, relational picture of the human person. Second, the mystery of the communio sanctorum unveils the full membership of the ekklesia as the host of “friends of God and prophets” who comprise the bruised, broken, healed and healing body of Christ in “the time between the resurrection and Victory Day.” (Joseph Ratzinger). Third, considering solidarity in light of the mystery of the communion of saints fruitfully connects social ethics to liturgy (especially the Eucharist), as well as to popular prayer and piety. Fourth, the “all saints” tradition locates solidarity’s ethical demands within a fruitful tension between what John Thiel calls Pauline and Matthean styles of eschatology. Fifth, figuring solidarity within the communion of saints connects the blessed living to the ‘dangerous memories’ of all the exploited, abused, defeated, blessed dead, embracing their lives within the loving bonds of Christ’s suffering and redeeming body.

Sixth, the communion of saints locates historical conflict and struggle as aspects of Christian solidarity with the poor and oppressed. Recent Catholic social teaching emphasizes human, social and civic solidarity, but hesitates to endorse political solidarity as a requirement of Gospel living. But if, in Ellacuria’s words, “you can’t be for the reign of God unless you are also publicly, actively against the anti-reign,” how can solidarity struggle against social evils be legitimately sidestepped?

To help bridge this gap, social ethics might revisit the venerable trope of the church militant, the ranks of the blessed living, urged on by the blessed dead, united in God’s love and doing patient, wily, protracted battle against sin and evil. On multiple fronts, this ragtag, motley band engages in struggles against sin’s destructive personal AND SOCIAL effects, especially on the poor – within the hearts of its members, within the church, and the social orders. Those enlisted in this solitary struggle in present day circumstances require the reinforcement of the whole communion of saints, including those whose ‘strife is over,’ but who, with Jesus, retain their battle scars and their combat experience.

How might we fruitfully configure the church militant in an era that calls for nonviolent, active resistance to, and deep, complex reconstruction of social and economic patterns that oppress, exclude and impoverish? From 1890 till early 1960s, following each low Mass celebrated around the world, every day, congregations recited Pope Leo XIII’s prayer to St. Michael the Archangel. In a new century that continues to attest to humans’ stunning capacity for violence, both blatant and banal, the vocabulary of loving, disciplined struggle and opposition remains germane. (Sr. Dorothy).

Chenu writes that the saints, trusting in God’s power, “engage in combat against the forces of evil and despair and by God’s grace, endure.” Entangled in consumer culture, trained to cling fearfully to our comforts and our comfort zones, don’t we elites need, more than ever, to call on the creative, hope-inspiring energies of our blessed living and blessed dead, indeed, “all the angels and saints?”

But is engaging explicitly political, or conflictual solidarity a moral requirement for all disciples?

Certainly, all disciples are called to live as members of the church of and for the poor. Romero: “When we say ‘for the poor,’ we do not take sides with one social class, please note. What we do . . . is invite all social classes, rich and poor without distinction,” to “take seriously the cause of the poor as though it were our own – indeed, as what it really is, the cause of Jesus Christ…” To do this one must “follow Jesus” by “following the poor and oppressed.” For, “…the poor have shown the church the true way to go. A church that does not join the poor in order to speak out from the side of the poor against the injustices committed against them, is not the true church of Jesus Christ.”

All in the church of the poor are obliged to practice solidarity in some form through their particular calling. Not all saints join movements or explicitly political groups. People have different gifts and roles to play, and as Romero notes, “you won’t get everyone to join an organization.” However, as Jesus’ life and the lives of contemporary saints attest, authentic solidarity of any kind--human, social or civic—is likely to be perceived as dangerous political solidarity by guardians and beneficiaries of an unjust status quo. (On the night before she died, Jean Donovan asked her U.S. ambassador, Robert White, “What do you do when even to help the poor, to take care of the orphans, is considered an act of subversion by the government?”) Beatitude-inspired motivated solidarity, the mark of the communion of saints, and enacting it in any form can (will) cost you, can get you hurt, and even get you killed.

Seventh, and finally, if solidarity is a key virtue for combating structural sin in an interdependent but fractured world, the witness of the saints helps us see concretely how other virtues, and the beatitudes, ground, and support flow from it. St. Vincent De Paul, reflecting on discipleship as ‘following the poor to follow Christ’ in his own day, says “Humility and charity are the two master-chords: one, the lowest; the other, the highest; all the others are dependent on them. Therefore it is necessary, above all, to maintain ourselves in these two virtues; for observe well that the preservation of the whole edifice depends on the foundation and the roof.” Benedict’s Caritas in veritate sounds a similar, foundational theme—that Love—in Truth—really does make the world go round, including the institutional world; and a corresponding spirituality of solidarity: an attentive, receptive, openness to life, an “unclenched”
posture by which one continually listens for the truth and willingly accepts both the gifts and the sacrifices loving solidarity entails.

Taking cues from Vincent and Benedict, we might conjure a simple way to imagine solidarity’s place within the church of the poor today. **Over us**, must be **charity**—our source and fulfillment in love freely given by God and returned in love of God in self, neighbor and God’s creation, in communion with all the saints. **Under us**, **humility** - a meekness and poverty of spirit that is continually cultivated. What’s needed, say Latin American theologians like Ada Maria Isasi-Diaz, is a groundedness in la Realidad (reality), as a starting point for good discernment, good thinking and good acting.

**Around and Through Us:** active relationships, dispositions and practices of **solidarity** marked by: a solidary **mysticism** of open eyes: that sees REALITY in its interdependence, suffering, brokenness and beauty; a solidary **asceticism** that cultivates capacities for courageous, decentered living with and for the poor/vulnerable/oppressed who compose the major demographic of this communion; a solidary **martyr’s posture** of faithful, vulnerable witness – an unclenched life-orientation ready to bear the “weight of reality” and the “sufferings due to solidarity,” discerningly engaging in risky, at times conflictual and contentious, struggles to incarnate inclusive common good that is, ultimately, God.

**CONCLUSION:**

Dean Brackley, S.J. now at the UCA, can help me conclude: “As the powerful globalise markets, finance and communications, we need to globalise the practice of love and turn this violent new century into the Century of Solidarity . . . . More than anything else, this will require “new human beings,” including a critical mass of people in Europe and North America, with hearts capable of identifying with the poor majority of the planet.” Where will these new human beings come from? … “The Church must form these new human beings with hearts of flesh. Its schools should give a privileged place to the intellectual and moral creation the world calls for.”

As our bruised, blessed cloud of witnesses attests, taking up Brackley’s call to an educated and yes, political Catholic solidarity, will mean facing many dangers, toils and snares. But attuning our hearts and imaginations to our true identities as poor, loved-sinners, in humble and grateful communion with the blessed living and dead, can buoy us to embrace this arduous work. Finding our homes within the solidary bonds of the church of the poor, embraced within the mysteriously porous and gracefully leaky boundaries of Christ’s suffering and redeeming body, we each are charged and empowered to play our particular, indispensable parts in that ‘wonderful exchange,’ that throbbing network of suffering, struggle and love that is the communion of saints.

**Continued from page 6 (President’s Corner)**

encouraged to engage in the “See/Reflect/Discern/Act” process. The response was quite poor. Only 30% of the distribution list opened the email and read it. What about the other 70%? The second invitation asked for support of the National Program Fund. For some time we have sought opportunities that could make our national community more visible in apostolic witness and service. In July, a campaign for the National Program Fund, was kicked off to enable the CLC-USA community to bring several ministries (currently regional) to the national level. Almost 2 months after launching the campaign, we received $835, far from the $20,000 that we need. Can we, as a community, do something about this?

We are still facing many challenges on our journey to become one apostolic community. We need the participation of each of the members in CLC-USA to turn our dream into reality.

With the magnitude of issues in current society, we feel overwhelmed with the increased number needing help, some of whom are right in our family, our neighborhood and our community. I hope that we continue to take on our mission of service for others with confidence and courage, not because we are strong or talented, but because we trust that “God’s love and grace are enough for us.”

Peace and courage,

Mong-Hang Nguyen
July 2011

Dear Family & Friends,

About a month ago I went on a service trip to Guatemala with eleven other students and two employee chaperones from the University of Scranton. The trip was ten days long and was one of eight international service trips organized through the University Ministry office, as a part of its International Service Program (ISP). I was fortunate enough to have been among the sixty-five students chosen to participate in ISP this year. I cannot even begin to express the immense gratitude I feel for having been able to share in the incredibly beautiful, humbling, and eye-opening experience that my group and I had in Guatemala.

While we were there we stayed in a place called San Lucas Toliman, which is a relatively small village about 3-3.5 hours from Guatemala City, the nation’s capital. Each day our work was organized through the San Lucas Mission, which was established late in the 16th century with the building of the Mission Church in 1584. In 1962 the Catholic Church in Rome sent Fr. Gregory Schaffer, a diocesan priest, to San Lucas Mission where he has served as pastor ever since. It is as a result of Fr. Gregory’s dedication to the Mission, his constant openness to listen to the needs of the native Guatemalan people, as well as his undying efforts to work alongside them in order to improve the lives of the less fortunate, that San Lucas has been positively transformed over the past forty-nine years.

Every day we were in Guatemala, we worked on projects that the Mission sponsors. All of the work has been designed to develop five basic human rights: food security, shelter, health-care, education and work. Many of the tasks that we did involved physical labor. For instance, a couple days we moved rocks to help clear an area of land that the Mission will use to build a playground for children near the newly built women’s center the Mission just completed. Another day we helped some of the locals employed by the Mission lay brick stoves in peoples’ homes. And each afternoon we walked to a coffee farm where we helped a young man named Elder make columns and grids out of rebar – the basic materials used as infrastructure for all the simple homes and buildings built in Guatemala. What I loved most though, was working along side the native Guatemalan people of San Lucas, engaging in conversation with them, and really getting to know and learn more about, not only their culture, but their personal lives as well.

Something else I took away from my experience in Guatemala was just how happy, friendly and loving the Guatemalan people were, both to us and each other, in spite of the evident poverty that plagues their majority. It became very apparent to me that things like money, material possessions and even technology could never adequately measure a person’s happiness. In fact, most of the people of San Lucas live without most, if not all, of those luxuries and yet still find reason not only to get up in the morning, but to smile and be thankful for each other. Rather, it is the fellowship they shared with us and with each other every day - whether it be through simple conversation, an exchange of smiles between strangers, or the sharing of a meal between family and friends - that brought all those gathered the most joy. And so the idea of kinship comes to play here; no matter what our culture is or what continent we may live on, it is our common humanity that connects us all and that drives us to love and to be loved. Thus, it truly is the small, simple things in life that matter and mean the most… to all of us.

Overall, the whole trip was a truly powerful and inspiring experience from which I continue to grow. The success of this trip, however, would not have been possible if it were not for your gracious support, both financially and through your prayers. I truly am blessed to have so many wonderful family and friends who support me in my endeavors. Once again, thank you and know that you are always in my thoughts and prayers.

If anyone would like to learn more about the San Lucas Toliman Mission, visit their website at www.sanlucasmision.org.

Love always,
Katherine Juliano
Climate Change and Migration

Joan Woods

Authors note: Writing and editing Information Sheets are an important item for the subcommittee and task force to which I belong at the United Nations. I was involved with the writing of four sheets: Climate Change, Human Rights and CEDAW. The information sheet found below was written by me for the task force Global Forum on Migration and Development, NGO Committee on Migration.

1) Climate change is now generally recognized as the crisis of the 21st century affecting the lives of present and future generations. While it is difficult to establish a direct causal link between migration and the environment including climate change, we can consider it one of the major drives of migration. The First Assessment Report of the United Nations Intergovernmental Panel on Climate Change noted that the greatest single impact of climate change might be human migration.

2) Reasons for climate induced migration: Increased drought that causes crop failure and lack of safe clean water. Rising sea levels that affect habitability of coastal deltas and low lying island countries. Intensification of cyclones, hurricanes, tsunamis which threaten physical safety. Competition over scarce natural resources which may lead to conflict. Increased rainfall and melting glaciers which cause flooding and soil erosion.

3) Factors to be considered for climate change and migration. Patterns including internal or cross-border, temporary or permanent and voluntary or forced. Migration is likely to be internal and from rural to urban areas. The type and severity of the event will determine the time factor. Most migration will fall in between forced and clearly voluntary movements.

4) Terminology. No internationally accepted term exists to date for persons moving for environmental reasons. Terms such as environmental refugee or climate change refugee have no legal basis in international law. The terms environmental refugee or climate refugee have been used in the media and in advocacy documents. The International Organization for Migration has issued their definition of an environmental migrant. A holistic approach to environmental migration which puts the migrant at the center of concern is needed for an effective and internationally accepted term.

5) Human Rights. Climate change is set to undermine basic human rights on a massive scale: Right to Life – survival, security, and health. Right to Sources of Livelihood – food, water, shelter, energy, economic security. Right to Participation – decision making opportunities and information. Right to Capacity Building – education and income generation opportunities. It has the potential to obstruct efforts to implement the Millennium Development Goals, for example, Goals 1, 2, 4, 5, and 6.

6) Integration. The integration of migrants is one of the most important challenges faced by many governments. The relocation of migrants with the host society can be identified along a spectrum ranging from:

a) Very little interaction – segregated by a country or self-segregated from the society.
b) Expectation for assimilation into mainstream culture.
c) Encouragement for taking on a new national identity.
d) Promotion of the retention and development of migrant cultures and languages.
e) Development of dual identities where migrants have a sense of belonging to and participating effectively in two or more societies, including those of destination and origin countries.
f) The full integration of immigrants and migrants into society is the responsibility of the states, the civil society and the immigrants and migrants.

7) Role of Governments and the International Community. Identify priority areas for action – consider environmental, social and political issues. Focus on the needs of people living in poverty, most vulnerable and socially marginalized groups. Increase the range of options of environmental migrants, provide protection and assistance. Develop comprehensive programs at the national and international levels for future national disasters. Involve other stakeholders such as NGOs, international organizations, private sector, etc.
In Solidarity with the Coalition for a Worthy Education in the Dominican Republic

Dear National Community members,

Receive our joyful greetings and BIG THANK YOU for making CLC a World Apostolic Body working and acting together as ONE BODY for a common cause. Our deep gratitude to God for bringing us together.

The community of CLC-USA joined with CVX-CLC communities in 25 countries on 4 continents to show our solidarity with the Coalition for a Worthy Education in the Dominican Republic (DR), in which our DR CLC brothers and sisters have played an active and important role. The goal of this initiative is to ask the DR government to comply with the General Education Law to allocate at least 4% of the Gross Domestic Product of the country to education (currently less than 2% is allocated).

On October 4th, the “Yellow Tuesday,” there was an international presence in various Embassies of the DR around the world to deliver a letter that established the position of the Coalition. CLC members as representatives of our national CLC-USA have delivered the letter to the Ambassador of the Dominican Republic at the Embassy in Washington, D.C. as well as to the DR Consulates in New Orleans, Chicago and Miami. The UN CLC Working Group also personally delivered the letter to the permanent representatives of the DR government at the United Nations. The Working Group in New York and CLC-USA’s Apostolic Action & Advocacy Team also coordinated an action to extend this effort to other NGOs in our network who have expressed an eagerness to support this effort. Further, the Miami CLC’s radio program dedicated a segment to this Dominican Republic initiative which was aired on Oct 1st. Other CLC members from around the country also faxed the letter to the Embassy.

It was an overwhelming experience of unity beyond the national boundary. All the CLC members who delivered the letter or took action in various forms on behalf of CLC-USA shared a similar sentiment that Liem Le has expressed in his email right after he delivered the letter: “As I was on my way to the embassy this morning, a deep sense of solidarity came upon me. It is not the letter that we will deliver. It is about being with our CLC brothers and sisters in the Dominican Republic in their work and struggle to bring general education to their own brothers and sisters in the very hope that a better education will help in the effort of eradicating poverty in their country. My task of delivering the letter seems too feeble against their aspiration; I am very humbled by this experience.”

In this link https://skydrive.live.com/?cid=8ca34251122652b3&sc=documents&id=8CA34251122652B3%21164, you will find a report with concrete faces of the solidarity shown by CLC around the world, with our CLC brothers and sisters in the Dominican Republic as they continue their journey on this initiative.

In love and unity.

CLC-USA ExCo & The Apostolic Advocacy & Action Team

(See photos on page 26.)
Thank You to Cos

Ann Marie Brennan

For sure, Cos embodied the model EA (Ecclesial Assistant)! Having served as a provincial for the Missouri Province and principal of a high school, Cos certainly had the experience and know-how. He worked as a team player with the ExCo in an unassuming way. He was very supportive of the lay leadership in our meetings, conversing alongside us, with us, offering his sage advice and opinion in a gentle and kind manner...of course peppered with a wicked sense of humor! Our meetings were great—accomplishing a lot of work and having shared many good laughs together! Cos also jumped right into the trenches. On behalf of CLC, he met with Jesuit leadership, the USCCB, and most recently Bishop Walsh who is now our national CLC-USA Episcopal Moderator. He travelled distances to participate in the young adult programs, Cura Personalis, formation programs, retreat programs; met with the group in El Paso, Texas; met with Jesuit Scholastics, and so on. His generosity, energy and enthusiasm were amazing...we never thought about his age...which is timeless, of course.

Among Cos’ many gifts was his ability to notice the Spirit of God working in our midst. After the General Assembly in 2008, as Angelique, Liem and I recorded our reflections of that experience for Harvest, Cos noted how the 10-day experience reflected the four weeks of the Spiritual Exercises.

God is good, God showed up just as we knew and hoped God would. Your summary document covering the long meeting and all the detail that was involved reminds me of the Weeks of the Exercises. There was the First Week in not getting bogged down about finances and our other shortcomings. There was the growth in knowing and following Christ more closely by seeing him in each other’s differences. There was a Kingdom of sorts, in Fr. Nicolás’ challenge to do something, to be prophets. There was the passion in the presence of Cuba, Philippine trash dumps and Rwandan suffering. There was the triumph of the Spirit found at the conclusion where you all realized how gratitude was the only way to leave Portugal, as you said so well. God did bestow gifts, was present in them, labored in them as the Assembly came to consensus. Christ showed up as he promised.

Only last year, in October of 2010, in the midst of discussion on moving along the process of our national reorganization, Cos sent out a note reminding us of Father Nicolás’ words at the World Assembly in 2008:

That means that a prophetic community lives in the healthy tension of being in need to RECEIVE, because the gift of the Spirit – as Benedict XVI said – is never conquered, but is always received in humble thanksgiving. You can see how far we have to be from any kind of spiritual fundamentalism. Our security goes hand in hand with our humility; it is not based on possession but on the ongoing awareness of living in God’s mercy and love, the gift of gifts. This is also the tension of Discerning, of Searching and Deciding. It may sound like a contradiction: How can we be humble and decisive at the same time? That is precisely the point of discerning, because when the Spirit comes to our community, our fears are gone and we know what God wants from us.

Perhaps what I most appreciate is the friendship that Cos extended to me and the wonderful directness and power of his thoughts and reflections, indeed, a very valued gift. Here is a sample letter from him:

Ann Marie, Happy Feast (August 15th),

The text from Luke 1:39-56 is my favorite because it is the conclusion, the end of a history that began with old Abraham and Sarah. The angels told her, barren and...
aged, she would have a son; she laughed. Along came Isaac in a beautiful text that says nothing is impossible with God. Then, through the rest of the OT there are six or seven other barren women who bear wunderkind.

And this biblical seam ends with another barren woman in the New Testament, showing that a belief God can’t do what we can’t imagine is wrong and our problem. Just to prove it, the climax comes: Mary and her Son. So there. Nothing is impossible for God.

Enjoy your vacation.

Cos

In the last two years I have had a fulltime job teaching mathematics in a boys’ Catholic high school. A couple of weeks ago, I asked Cos about praying with students at the start of class. Right away he consulted with two scholastics teaching at the high school where he is now assigned. One scholastic forwarded a lovely prayer, but I just did not have the time to memorize it. From the other scholastic, Cos wrote:

Tells kids to sit down, close their eyes for 20 seconds and then think of the one thing or person they are thankful for. At the end they say either Amen or a Glory be.

Having five classes, about 120 students in all, this prayer of mindfulness and silence has provided precious moments throughout the day—moments of grace, connectedness, unity and love. I am reminded of a phrase from a member of CLC Taiwan who said, “In God’s heart, there is no distance.”

In God’s heart, I think of one person I am very grateful for: Cos!

Thank You
Cos!

Fr. Jim Borbely, S.J.
Appointed National Ecclesial Assistant for CLC-USA

Mong-Hang Nguyen

We are happy to announce that, at the request of our Executive Council, Fr. Jim Borbely, S.J. has been appointed the new National Ecclesial Assistant for CLC-USA. He succeeds Fr. Robert Costello, S.J. whose term as NEA ended on June 30.

Fr. Jim lives at the Jesuit Center in Wernersville, Pennsylvania, but his ministry in communal discernment and organizational planning involves assisting institutions, dioceses and religious communities in various parts of the United States and in a number of other countries. His work in Ignatian spirituality over the past thirty-five years has also included training many directors of the Spiritual Exercises.

For the past five years Fr. Jim has been serving as a consultant and resource person in our CLC-USA discernment process as we develop ways to more effectively organize our national community for mission, and so he has come to know many of us through his participation in the four Leadership Assemblies we have held at the Gilmary Center near Pittsburgh.

Some of us may also remember Fr. Jim from his presentation at the CLC National Conference in Scranton on “The Impact of Consolation and Desolation on Mission” which was then published in Harvest. His experience with CLC has also included facilitating the discernment process at the World Assembly in Guadalajara, Mexico when the General Principles and General Norms were adopted.

Please join us in welcoming Father Jim into his new role as CLC-USA National Ecclesial Assistant and member of the National ExCo for the next 4 years. With his expertise in organizational planning, Fr. Jim is truly a special gift that God gives to us as we move into the implementation phase of the reorganization.
Fr. Ken Buddendorff, S.J.
Ecclesial Assistant for 48 Years for New Orleans Region

Carmen Castagno

“Ever since the thirty-day retreat in the novitiate, I knew my vocation was to be a Jesuit and a priest. The Spiritual Exercises of Ignatius touched me deeply then and continues to do so through the years.”

—Ken Buddendorff, S.J. on the occasion of his 60 years in the Society in 2008

One of my earliest memories of Ken Buddendorff, S.J. was at a CLC National Convention in Cleveland, Ohio in 1995 at John Carroll University. Although I had never been to a national CLC gathering, I quickly felt very much at home, in large part due to Fr. Ken. With genuine Southern hospitality, he introduced me to numerous CLC members from across the United States. He apparently had been associated with CLC for years and was well acquainted with the wider CLC family. I felt so welcomed by my new CLC family. It was a memorable introduction to CLC!

It is my pleasure to thank Fr. Ken for his 48 years of service to CLC as Ecclesial Assistant for the New Orleans Region. No words suffice to express gratitude for his commitment and service to CLC. Join me now as I briefly retrace highlights of his journey.

Jesuit Beginnings

Raised in New Orleans, Louisiana, young Ken set his sights on being a pre-med student at Loyola University. At a high school senior retreat, however, he experienced a calling to the priesthood. Shortly after his freshman year at Loyola, he entered the Society in 1948. He was ordained in 1961 and assigned to Jesuit High in New Orleans. It was there that he began his association with CLC, then known as Sodality. In 1963 he became Province Promoter.

Early Contributions to CLC

As Province Promoter, Fr. Ken was engaged in many activities. On his recent Jubilee Celebration of 50 years as a priest, Fr. Ken reflected, “Perhaps the most inspiring ministry for me has been my activity as a province promoter of Christian Life Community, originally labeled Sodality. In addition to the student groups at Jesuit High in New Orleans, co-ed CLC groups developed during the summers. The Summer School of Catholic Action (SSCA) became popular in many of the big cities of the United States. In the South, New Orleans, San Antonio, Houston and Dallas alternated to sponsor courses in prayer, liturgy, the foreign missions and many other attractive subjects. I felt very privileged to be a member of the SSCA faculty.

Carmen Castagno

Carmen Castagno is a member of Emmaus CLC in Plano, Texas. She and her husband, David, have been married for 22 years and have a 15 year old daughter, Renee. Carmen was first introduced to CLC by Eileen Burke-Sullivan and Ken Buddendorff, S.J. in 1994. She served on CLC-USA ExCo as National Secretary and Treasurer from 1995 to 2000. Currently, she is the Convener for the New Orleans Region /NCC Representative and a member of the National Formation Team.
during the 1960’s. Four couples at Loyola became a CLC that offered along with me, the organized Pre-Cana conference for engaged couples contemplating marriage. Even to this day, I am in contact with these CLCers.”

Among other CLC activities, Fr. Ken worked through the historical transition of Sodality to CLC in the 1960’s and 1970’s with Mary Bialas.

Emmaus Program in Spiritual Direction

One of Fr. Ken’s greatest contributions to CLC and the greater Church has been the formation of laity for collaboration with Jesuits in retreat ministry and ongoing spiritual direction. He clearly saw the need for trained spiritual directors. In 1998, he invited CLC members in the Dallas area to take part in a three-year spiritual direction program. It included two years of academic study followed by a one year practicum. Since the inception of the Emmaus Program in Spiritual Direction, four classes have graduated in Dallas, Texas and Grand Coteau, Louisiana, resulting in forty participants certified for retreat ministry and spiritual direction. In addition, the spiritual direction program was adapted for Jesuits in formation interested in deepening their preparation to become spiritual directors or retreat directors. About thirty men have completed the program. Class members have included psychologists, attorneys, doctors, teachers, accountants, parish priests and Jesuit scholastics, men and women from all walks of life, living the Exercises in their daily lives and influencing their interactions with their students, patients, colleagues and families.

Madonna Haigh, Co-Director of the Emmaus Program, commented, “One graduate of the program is now the retreat house director at Our Lady of the Oaks Retreat House in Grand Coteau, Louisiana. Another is pursuing a theology degree at Creighton University in Omaha, Nebraska. Three have written and published books about the Spiritual Exercises. The Spiritual Exercises have been made available in parishes. Lay directors are a vital part of the retreat schedule at Our Lady of the Oaks Retreat House and lead retreats all over the country.” Referring to Fr. Ken, Madonna says, “He is committed to the propositions of General Congregation 34, especially those involving the support of and collaboration with lay partners. His energy, his spirituality, his organizational skills and attention to detail has been invaluable to both CLC and the Emmaus Program.”

Thank You

I have been struck particularly by Fr. Ken’s ability to wear multiple hats effectively. He has contributed generously to CLC whether he was vocations director, campus director, community superior or retreat house director. His vision, organization skills and keen focus along with his humor and warmth has brought forth much fruit in forming laity as collaborators in ministry. Thank you Fr. Ken for your past and ongoing support of CLC!!!

“...the most inspiring ministry for me has been my activity as a province promoter of Christian Life Community...”
Mourning His Passing and Celebrating His Life: Jack Zuercher, S.J. (1924-2011)

(The material was gathered from the Newsletter of the North Central Region CLC)

Members of CLC joined the procession of Jesuits to the altar of St. John’s Church at Creighton University on May 17, 2011 for the liturgical celebration of the life of Father Jack Zuercher. In the hour preceding, they had joined many others in recalling how Father Jack (CLC EA for the North Central Region) had left a mark on their lives. The stories were warm and humorous. The humor was reflected in two outrageously colorful sports coats - his trademark - hanging at the foot of the pulpit.

Father Jack died on the evening of May 7, 2011 after an extended struggle with cancer. Though easily tired, he was able to communicate with CLC friends and his Jesuit community to the end.

The principal celebrant of the Memorial Mass was Father Richard Hauser, S.J. and the homilist was Father Dennis Hamm, S.J. (The homily follows this introduction.)

Father Jack was born on December 28, 1924 in Brodhead, Wisconsin’s “Little Switzerland” area. Jack was proud of his Swiss heritage. “Zuercher means a resident of Zurich, you know.” He studied mechanical engineering at Marquette, served in the navy in W.W. II and joined the Society of Jesus in 1947. He was ordained a priest in Milwaukee in 1959. He went on to earn a Ph.D in engineering psychology at the University of Illinois.

Father Dennis Hamm’s homily on the occasion of Father Jack’s Memorial Mass sheds light on the unique person of Jack as reflected in some of the many positions he held in the Society and in Christian Life Community.

Homily for the Memorial Mass for Jack Zuercher, S.J.,

St. John’s, Omaha, May 17, 2011

Dennis Hamm, S.J.

About three months ago, as I was leaving the Jesuit community dining room, I stopped to say hello to Jack, who was moving past the salad section in his wheel chair. He paused and looked up at me. “I’ve been planning my funeral,” he said. “And I’m putting you down for the homily. I’ve always liked your homilies. And we’ve been like roommates for years.” The request took my breath away. I finally managed to say, “I’m honored, Jack.” Then he gave me that look on top of that wide grin, and mandated, “Seven minutes flat!”

That exchange was so typical of Jack. Here he was, facing his death so calmly that he was able to plan the details of his funeral—and the prayer service too, the hymns as well as the readings, and who would do what. And now he chooses to make that intimate invitation to me in this chance meeting at the salad bar. That was Jack—practical, straightforward, gentle, and very much “in the moment.”

These qualities were evident in the way he provided the framework and set the tone for the prayer service and storytelling we just celebrated—especially in his choice of that passage from the first letter of John—telling how we know the love of God in our
love of one another. The readings we have heard just now in this Mass continue to reveal the aspects of our faith that sustained the life that so inspired those of us who were privileged to know him. Did you notice? Each one was about love.

Jack took some great initiatives in his ministry, choices that were not obvious at all until he made the move.

First, that line from the prophet Micah 6:8—“You have been told, O man, what is good and what the Lord requires of you: Only to do the right and to love goodness and to walk humbly with your God.”

Jack lived in that spirit. And that made him a profoundly creative person. Jack’s good buddy Lee Lubbers once taught a class called “Creativity.” Asked once to define creativity, Lee said, “Doing the obvious.” Well, that describes Father Z’s creativity exactly. Along with seeing the funny side of things—that is, discovering humor in a situation that wasn’t obvious until he revealed it—Jack took some great initiatives in his ministry, choices that were not obvious at all until he made the move. And now, years later, we see in hindsight that each initiative was obvious, crucial to the unfolding of some really needed and good thing, something that eventually developed even beyond his own expectation. Let me remind us of three such choices.

In the 1970s, when Jack was in the Province Office as assistant to the Provincial for formation and education, he became aware of the budding talents of several scholastics studying philosophy and theology in St. Louis. At a time when efforts to catch the fresh spirit of Vatican II in liturgical music consisted mainly in recycling folk songs or importing selections from the Beatles, these scholastics were taking to heart the return to Scripture in the Catholic Church and were setting biblical texts to new melodies that came more from their prayerful hearts than from imitating the music of the day. The music and words that they passed out for Mass in purple ditto sheets were instantly scooped up by nuns doing summer school and promptly disseminated to convents and parishes throughout the world. Jack Zuercher—who was himself endowed with one of the best singing voices in the Province, with his own knack of improvising harmony—knew a good song when he heard it. And it was his initiative that freed up from the Province coffers the funds needed to make the first long-playing records of the group that would later be known worldwide as The Saint Louis Jesuits. He did the obvious, before anyone else recognized the obvious.

Later, when he was missioned in 1976 to serve as superior of the Jesuit community here at Creighton University, he began to read the signs of the times—a decline in the number of Jesuits during a period of growth in our educational apostolate. Obvious conclusion: we need to pass on the Ignatian tradition to our lay colleagues while there are still enough Jesuits around to share it. So, again, he did the obvious thing before anyone else thought it obvious. He invented the thing we now call the mission and identity ministry. Recognizing that this work required input that included elements that were feminine and lay, he invited Joan Lanahan to join him in founding what we now call the Collaborative Ministry Office. That made Creighton the first of the 28 US colleges and universities to formally recognize the need for this work. It is a work that continues to lead the Jesuit college and university network under the creative industry of Andy Alexander and Maureen Waldron. Again, Jack did the obvious before it was obvious.

The third initiative is like these. Shortly after his arrival in Omaha in ’76, Jack quickly saw the pastoral value of the Vatican II renewal of the Sodality, now called Christian Life Community. He jumped right in and became an active participant in the group called Quest for Metanoia. Early on, seeing that the CLC formation process had become rather unstructured and informal, he designed a set of initial meeting on his own and began to renew the local CLC movement that had been sustained so well by the likes of Fr. Tom Halley, Bob Purcell and Joe Eagan. Before others noticed that Omaha CLC needed an orderly process of initiating new members, Jack saw the obvious and made it happen. When the collaborative ministry was turned over to the capable hands of Alexander and Waldron, Jack saw the opportunity of spending the energies of his final years in becoming the Wisconsin Province Johnny Appleseed of CLC, planting the movement wherever it would grow. He was appointed as Province Regional Assistant for CLC in 1997, a job he retained until his move to hospice care. Jack and the St. Louis Jesuits, collaborative ministry and CLC—creativity, alert to the Holy Spirit: doing the obvious.
A word about Jack’s humor. We have already celebrated his sense of humor a moment ago, in the story telling. Allow me another brief reflection on that part of his personality. Grace builds on nature. Nature endowed Jack with a hearty, contagious laugh and a smile that was a good two inches wider than your average human smile, and of course an instinct for the incongruous. But Jack used those endowments with a special grace. For him, humor was both an essential for sanity and a tool for ministry. It was also an aspect of his ability to see the obvious before anyone else in the room. Sometimes, it seems to me, he played the necessary role of the court jester, the guy who knows that the social order sometimes requires a dash of goofiness to put things into perspective.

“Lord, thank you for my life. Thank you for this life. Thank you for life now.”

Among people who knew the importance of dressing for success, attorneys for example, Jack knew how to, well, “dress down.” He loved to shop for clothes in second hand stores. Salvation Army was “high end” for him. He rejoiced in his find of a red, white, and blue blazer, which is one of the few items he took with him to Hospice House. When our little sub-community of Ignatius House South came for what was to be our one group visit, he received us wearing that jacket and his favorite straw hat, and that grin.

And knowing that gift giving could become a competitive affair, when it came to certain occasions of group exchanges, he made a point of shopping at the same places he got his clothes. He took delight in presenting the most absurd, utterly dispensable items he could find. Certain ugly plastic statues are still in circulation in the greater metropolitan area.

Jack was a teacher in the formal sense only for a few years—teaching math at Campion High School in the late 50s, in the psychology department at Marquette U in the mid-60s, and finally a few courses in Creighton’s psychology department while he was Rector. But Jesuits always teach, in the classroom or not. And wasn’t he teaching when he founded the Collaborative Ministry Office with Joan as they conveyed the good news of Jesuit mission and identity to new Creighton hires, and when he started up CLC groups and pioneered formation programs? Come to think of it, he extended his teaching career by several months—posthumously—when he elected to have his body given to the Creighton School of Medicine, to help our students learn anatomy. Another kind of tenure, albeit brief.

His last teaching, for most of us here, was the way he moved through those final months of his life. Those last seven weeks at Josie Harper Hospice House—what a period of grace that was—for him and for us. He appreciated hospice care for the obvious thing it is, negotiating dying not as a medical problem but as the last part of life. In that environment, his appetite returned, he was able to sleep again, and enough energy returned for a wonderful season of remembrance and good-byes. With remarkable peace, he welcomed visitors, relished the printouts of messages posted on Caring Bridge that Terry, our community nurse, and Sandi, our house manager, brought him. He simply waited for the Lord’s next move. The faith he showed during those weeks helps us understand his choice of readings and songs for today’s celebration. Loving service in the spirit of Jesus’ foot washing at the Last Supper was exactly what his life was all about. And the good shepherd psalm, good old number 23, was more than a consoling holy card image for him. When he said that he never doubted his choice of joining the Jesuits, that is a statement of commitment, to be sure; but it was commitment rooted in utter trust in God. The things he did, taking the risk to do the obvious that others didn’t see at the time—he knew that these enterprises were rooted in the “power of the Spirit working with the inner self,” as Paul reminds the Ephesians. And all this was rooted in gratitude.

Let Jack’s own words be the last ones in this homily. He was interviewed by a student three years ago for the Know-Your-Black-Robes series in the Creightonian: “I have this prayer I wrote,” he said. “It goes like this: ‘Lord, thank you for my life. Thank you for this life. Thank you for life now.’ It focuses on the life I’ve led, on the good of life today, and the good of the present moment. After all, you have to be awake to see and experience the sun when it rises.”
The Framework for a New Way of Being Together

Rick Kunkle and Maryanne Rouse

The National Coordinating Council’s (NCC) renewed mandate to the Working Group included emphasis on sharing our progress and questions more widely with the whole membership of the national community. We are happy to be able to use this issue of Harvest to engage the whole national community toward a clearer understanding of what is emerging in our efforts to become a more effectively organized apostolic body.

The initial mandate from the NCC for the CLC-USA Working Group was to develop a Framework for “a new way of being together” (re-organization) for CLC-USA. The Working Group presented the drafted Framework to the Leadership Assembly in Pittsburgh at the end of June. At the Leadership Assembly all those gathered were invited into the discernment process of our new way of being together. With this in mind, the Working Group presented the Framework to the Assembly in three exercises. These exercises were the input for the discernment of the Assembly.

This Harvest article presents the Framework by summarizing each exercise. Exercise 1 gives an overview of the Framework. Exercise 2 covers the Framework for organizing communities and Exercise 3 is about the Framework for governance of CLC-USA. The PowerPoint presentations for these exercises along with information about the Working Group can be found on the Working Group website at http://www.clcwg.info/.

Exercise 1: Overview of the Framework

Mong-Hang Nguyen, CLC-USA President and co-chair of the Working Group, began her overview presentation of the Framework by sharing the grace we are seeking, “To better follow Christ as a body as we seek to discern a framework for the ‘new way of being together’ in CLC-USA.”

The Working Group began our discernment journey with some fear and anxiety about the size of our task, but we were rooted in “the love vested in us” that Liem Le (CLC-USA President at the time) commissioned us with at our first Mass together. The input for our discernment came from the Guiding Principles that were approved at the last Leadership Assembly, the CLC General Principles and Norms, other CLC documents, a consultor group and the current reality of CLC-USA.

In the course of our discernment, some assumptions about our organization structure became clear. It needs to:

- Support local communities to grow in the CLC way of life
- Reflect the CLC General Principles and General Norms
- Develop relationships and bonds of community
- Reflect our lived experience
- Be dynamic, life giving, empowering and adaptable
- Provide structure for “affinity” groups

These assumptions support our desire to be one apostolic community.

The concept of “affinity” groups emerged in our discernment process as an important element of the Framework. An affinity group is a group that has some common ground and some basis of connection due to culture, language, ministry, mission and/or interests and experiences. As General Principle 39a states, “It is a great help that these communities be composed of members of like qualities, such as age, occupation, or state of life.…”
Affinity groups are a way for members and communities to come together to help and support each other to grow in the CLC way of life.

The initial task of the Working Group was to develop a high level draft Framework for CLC-USA without all the details. The Framework is intended to provide an overall vision and a frame to build on in our discernment. It is not a step-by-step re-organization plan or an organization chart.

Figure 1 shows the overall vision of the Framework. The circles of relationships emphasize how we are all part of one body. These mutual relationships begin at the **Local Community**: **Clusters** are where the community support network and relationships begin; **Centers** support clusters, cluster leadership and relationships between communities; the **Governance** of CLC-USA provides guidance, support, facilitation and connections. These are the main elements of the Framework. This is all part of the body of CLC-USA, which is part of World CLC. The Leadership Assembly suggested that the outer circle in this Figure should also be dotted, indicating that CLC is part of the Church and is in the world to serve and carry out the mission of Christ.

Mong-Hang concluded the overview of the Framework by emphasizing that this is a continuing discernment in which the body of CLC-USA is invited to take part. It is not a quick fix of the existing organization structure, but will take time. It is something to be lived into with clear direction and shepherding. It will be a gradual process of relationship development and integration. The goal is deepening who we are and what we are called to be.

**Exercise 2: Framework for Organizing Communities**

Rick Kunkle, co-chair of the Working Group and Chair for the Northwest Region of CLC-USA, presented Exercise 2 (see next page) on the Framework for Organizing Communities. This portion of the Framework focuses on the relationships between CLC groups.

A starting point for our discernment for organizing communities was our current reality. Our current “regional” structure consists of eleven regions and two cultural groups. Prior to the 2004 National Assembly in Miami, there were ten regions. Since then Dong Hanh and KCLC became “regions” in the CLC-USA structure and the South Florida Region was created.

Trung Pham, member of the Dong Hanh Formation Team and Working Group member, used the best membership information available to develop a map of CLC groups and regions. It shows 102 communities in the original ten regions, eight in the South Florida Region, 51 in KCLC, and 58 in Dong Hanh. It is important to recognize that the relationships between communities and the experience of CLC vary significantly across these regions. In many respects, these regions function as independent entities that are loosely affiliated with CLC-USA.

The discernment process for organizing communities was not linear. We began by defining questions to address and developing organizational models. We looked at key organization functions and our current reality. We reflected on the **CLC General Principles and Norms**, which provide the vision for our way of being together. In particular we reflected on General Principle 7 about how we are one world community (“community does not stop with our local community, but extends to the National and World Christian Life Community”) and General Norms 39-41 which provide guidance about local communities (“members participate in the life of the community at several concentric levels.”)

Figure 2 illustrates the Framework for organizing communities, which includes **Clusters**, **Centers** and **Affinity Groups**. The different shades suggest communities of different affinity groups. Local communities organize into **Clusters**, which are groupings of three or more communities. Clusters organize into **Centers**, which are groupings of three or more clusters. Clusters and centers group naturally. They can be geographical, but not necessarily. They can grow, evolve and split. They may consist of communities from the same affinity group or be a mix.

**Affinity Groups** are also part of the Framework for organizing communities as shown in the Figure. In addition to being part of a cluster and center, communities can belong to affinity groups. Dong Hanh and KCLC are examples of affinity groups in our current reality. Affinity groups are not limited to cultural groups. For example, there could be affinity groups for young adults, families or apostolic activities. A community does not have to be part of an affinity group.

Each of these levels provides important functions. **Clusters** are where the community support network begins for formation, communication, resources, services and mission. Here is where members begin to experience the wider CLC. **Centers** provide the intermediate structure between clusters and the national level of CLC-USA.
Centers support clusters and cluster leadership. They provide opportunities for larger gatherings of members; they provide operational connections between local communities and the national body; and they can act as implementation centers for ministries and apostolic action. Affinity Groups are an aspect of Centers, and provide similar functions along with supporting and respecting the diversity of CLC-USA.

**Exercise 3: Framework for Governance**

Maryanne Rouse, Co-Chair of the North Central Region ExCo and member of the Working Group presented Exercise 3 on the Framework for Governance, that is, elements needed by the National CLC to provide guidance, support, facilitation and connections.

When we reached the consideration of the elements of governance, we could see that the make-up and proportion of the current governing body does not adequately represent CLC-USA members. It exists as an affiliation of independent bodies, almost three “silos” that have never been integrated to capitalize on the gifts of the regions and cultural groups. Lack of adequate representation in the National Community may lead to an inability to discern fully. In addition, we seek conformity with the mandate of World CLC. This mandate states definitely that the National Community is governed by a National Delegate Assembly (General Norms, Government, 13 B), which reaches its decisions using the process of communal discernment. As you look at the top of the diagram, picture that the arrows move in both directions as must the energy and activity of the entire National Body.

The first element of governance is the National Delegate Assembly, the main governing body, and though pictured at the top is fueled in membership by communities, clusters, and centers, in other words the members themselves. The Assembly is comprised of discerned delegates plus the members of the Executive Council. The Assembly meets regularly to ensure the structures and formation for the life, unity and growth of the body and to ensure its ability to participate in the mission of the Church. Its ordinary process of decision-making is communal discernment. It will have a manageable number of delegates who will serve terms from one assembly to another.

Some of the functions that fall naturally to the Delegate Assembly include responsibility for membership in and admission to the National Community, for the goals and ways to achieve them of the national community, for the relationship of CLC-USA with the hierarchy, WCLC, and the Society of Jesus and for maintaining a process for choosing leaders and making decisions.

The second element of governance under this framework is the Re-Formed Executive Council, which carries out the duties as an ongoing governing body between Delegate Assemblies. In Figure 3, see this group below the National Delegate Assembly from which it receives its direction and specific duties. We have not suggested the detail of the number of members, but suggest that it needs to mirror the Delegate Assembly in its ability to act communally with enough diverse representation to do so.

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Figure 3 attempts to convey some important relationships and functions of CLC-USA governance.

Please notice the arrows that begin with the Local Community, shown at the bottom, the base for the rest of the reality the graphic is trying to convey. Everything begins with the Local Communities! From them the relationships move to the formation of Clusters and eventually to Centers as discussed above. As you look at the top of the diagram, picture that the arrows move in both directions as must the energy and activity of the entire National Body.

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**Figure 3: The Elements of Governance**

Centers support clusters and cluster leadership. They provide opportunities for larger gatherings of members; they provide operational connections between local communities and the national body; and they can act as implementation centers for ministries and apostolic action. Affinity Groups are an aspect of Centers, and provide similar functions along with supporting and respecting the diversity of CLC-USA.
The *Cura Personalis Program (CP)* is now reaching hundreds and thousands of young people in colleges, and the good news is that the CP program is fully funded for this year. But “the harvest is plentiful” in many other areas of life in the Church, and the needs are great in many areas of our world today. As an apostolic body we need to train more “workers” for these other areas of the “harvest” and we need to have a way to support our ministries. And so this year we are proposing a special focus for our national ministry efforts, and a CLC-USA ‘National Program Fund’.

**Lightworks Ministry: Connecting Peoples’ Hearts to Christ**

At the very core of social injustice is the lack of Christ’s presence. On three occasions Pope John Paul II and Benedict XVI have invited the Church to develop a deeper relationship with God through prayer by way of Lectio Divina. At the international congress on “Sacred Scripture in the Life of the Church” in 2005, Pope Benedict said: *If it is effectively promoted, this practice will bring to the Church – I am convinced of it – a new spiritual springtime. Lightworks* is a 14-week Ignatian home retreat program with weekly group reflection focused on coming to know Christ through prayer. First introduced in 2000 through DHCLC, increasingly in the last three years people within the CLC community and beyond have found through *Lightworks* a new “springtime” in their relationship with God. Our present goal is to organize two training sessions during 2011–2012 for those who feel called to this ministry. A contribution to the National Program Fund will help cover the participants’ travel and lodging expenses in these training sessions. Supporting this Ignatian formation program will be one effective way for our CLC community to personally bring the news of Christ to peoples’ hearts.

**Marriage Renewal Workshop: Strengthening the Nucleus of Society**

Marriage is the nucleus of society, and it is under increasing strain. The Bishops have urged the Church to become “a community of hope and help for marriages and to join others in building a culture of marriage.” Since 2006 DHCLC has offered an Ignatian-based program called *Marriage Renewal Workshop* which has made a great impact in renewing and strengthening the marriages of participants. Yet we want *MRW* to be even far more reaching. This September the program will be offered in English in Southern California, and our goal is to send at least 6 couples to be trained during this workshop in order to bring the *MRW* program to a wider group of people in English and Spanish and Korean. Your support will help cover travel and accommodations for the couples being trained. And please also consider becoming trained in this ministry.

**S.E.E.D. – Spirituality for Children**

*S.E.E.D.* is the acronym for Search, Embark, Experience and Develop – an Ignatian weekend retreat program for children ages from 8 to 15, accompanied by their parents, to find God in all things. It is actually a program for parents and children to find God together in all things, a way to unite parents and children into one family for Christ that will leave great impact on society. We need funds to cover the costs of training “workers” to organize *S.E.E.D.* programs across the USA. Our goal this year is to train 10 facilitators to bring the *S.E.E.D.* program to the regions and KCLC communities, to support the quality of family life in your community or your parish.

**Formation for Mission: Strategizing communal apostolic actions**

We want to bring the Apostolic Action Team together with other CLC leaders to assist the CLC-USA national community in discerning and planning priorities for communal apostolic actions. Budget constraints have kept our apostolic action planning mainly to teleconferences and emails. We want to fund the planning meetings and a major gathering in which Our Way of Proceeding – DSSE – can guide a process of discerning, planning and implementing strategies for apostolic actions engaged in, not just by a few of us, but together as a national community.
Financial Summary: Your generous financial support has allowed CLC-USA to make significant progress on many important initiatives in 2010 and on into 2011.

For 2010, CLC-USA unrestricted revenues exceeded expenses by $7,434. Most of the restricted funds received but not used in 2010 related to a $61,000 Youth & Young Adult Grant received in December 2010.

Actual 2010 net unrestricted revenues over expenses were $141 less than budget, with actual revenues less than budget by 19.2% and actual expenses less than budget by 21.0%. Compared to 2009, revenues were down by 57.4% and expenses were down by 54.4%, primarily due to the National Assembly held in July 2009.

The outlook for 2011 is challenging, as noted by the results through August 31, 2011 with expenses exceeding revenues by $13,168 which is over budget by $14,876. The primary unfavorable budget variances consist of missed budget assumptions regarding dues of $6,726, reimbursement to California Jesuit Province of staff’s partial benefits (see below for further discussion) and the third issue of Harvest from 2010 was expensed in 2011.

The most significant variance between functional revenues and functional expenses is in the area of “Admin”. Administrative Revenues consist of Pledges (dues) received from the various regions and cultural groups of $12,122. Total regional dues are split between support for Administrative functions and Harvest at 64% and 36%, respectively. Total dues received of $19,830 represents 78.6% of the budgeted dues amount through August 31, 2011. Administrative Expenses include World Dues, ExCo/NCC Meetings, Staff, Insurance, Web Site Costs and Bank Charges. As part of CLC–USA’s agreement with the Jesuit Conference and California Jesuit Province, CLC–USA paid $8,671 in partial benefits for a staff person’s final year of a multi-year contract. For the eight months ended August 31, 2011, Administrative Expenses exceeded Administrative Revenues by $10,884. This unfavorable budget variance is expected to improve as regions and cultural groups fulfill their dues commitment for the remainder of this year – many thanks in advance for your support.
Gifts Revenues and Expenses relate to specific contributions and corresponding expenditures from CLC’ers. Gifts Revenues of $3,155 includes $1,500 contribution for World CLC, $1,000 contribution to Henriot Fund – Zambia, $655 in World CLC Day contributions for World CLC and $1,325 in annual appeal contributions. Unrestricted Gifts Revenues exceeded Gifts Expenses by $1,295.

**Restricted Funds:** CLC Leadership Fund Revenues and Expenses relate to the educational support of individuals in breaking the cycle of poverty and improving the quality of life through education. Currently, Francis Odongo Ogutu from Kenya is attending Loyola University Chicago. Since undistributed restricted funds are carried forward for future expenditures, CLC Leadership Fund has no impact on CLC–USA’s unrestricted net revenues and expenses. Please contact Patrick and Ann Marie Brennan at tuck95@yahoo.com or annmariebrennan@yahoo.com if you are interested in supporting the CLC Leadership Fund.

Youth & Young Adults (Y&YA) Revenues and Expenses relate to programs specifically designed to promote, support and sustain CLC amongst college and young adults. Limited available resources have restricted further work on CLC programs for high school age youth. Y&YA work is supported by a $61,000 grant received late last year. Since undistributed restricted funds are carried forward for future expenditures, Y&YA have no impact on CLC–USA’s unrestricted net revenues and expenses.

If you have any questions, regarding dues, finances, etc., please contact Kitty Gray, CLC – USA Treasurer at kgray@mocorpcu.coop or your regional representative.

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**In Solidarity with the Dominican Republic**

*Left: Thu-Phong, D.R. consulate, and Mong-Hang Nguyen at the New Orleans D.R. Embassy*

*Right: Joseph Dao and Liem Le at the D.R. Embassy in Washington, D.C.*
Missouri Region

Mary Wescovich

A number of events have kept Missouri Region CLC members spreading the word about CLC. Saint Louis University Campus Ministry hosted the Cura Personalis Retreat in May for college students many of whom attend Jesuit universities. Fifty-four young people took part, and local St. Louis CLC members assisted with spiritual direction and various other areas. Many gathered Friday evening at Manresa Retreat House. We served dinner for about one hundred people. Fr. Robert (Cos) Costello, S.J. was presented with a photograph of the group of retreatants signed by all who attended the week long experience. Cos spent the week with the retreatants on campus as they had talks, small groups, liturgy and a reconciliation service. Fr. Tri Dinh, S.J. from California was the presider at the liturgy to close the Friday evening at Manresa. In June, Fr. Cos and Mary Wescovich attended the National CLC Annual Meeting at Gilmary Retreat Center in Pittsburgh. We participated in the communal discernment process to see where the Holy Spirit is leading the Working Group involved in reorganizing CLC in the United States.

This past July, the Jesuits of the Missouri Province held the Ignatian Spirituality Conference at Saint Louis University. At our information table, we exchanged information with visitors about CLC on several levels including high school. We indicated where CLC is present in cities and regions across the country. Thirty CLC members attended a breakout session on Saturday afternoon. Carol Gonzalez from Pittsburgh and Maryanne Rouse from Omaha gave the presentation explaining the task of the Working Group for reorganization.

Fr. Robert (Cos) Costello, S.J. led a day of prayer for returning students involved in pre-CLC at DeSmet Jesuit High School in St. Louis during the opening week of classes. Our three college student CLCs, Regis, Rockhurst and Saint Louis University are getting back to regular meetings and activities. Several couples from St. Francis Xavier College Church at Saint Louis University will begin sessions to learn and discern about CLC in their lives. John XXIII CLC will host an Annual CLC Retreat September 23 - 25 at Toddhall Retreat Center in Columbia, IL. Discipleship CLC is planning a get together in October for all the local CLC members.

Questions for Reflection: These are adapted from the questions for reflection for the small and large group sharing at the Leadership Assembly after each exercise presentation:

What are your feelings after reading this article about the Framework for a new way of being together for CLC-USA?

What are the points in the article that were not clear to me?

What are the parts of what is presented in the article that attract or “seem right” to me?

What disturbs or concerns me?
Your contribution can make a difference in faith formation, building community and promoting the Ignatian charism.

Even a small contribution can make a huge impact over time...

For more information write us at

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St. Louis, MO 63108
www.clc-usa.org

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