



CHRISTIAN
LIFE
COMMUNITY®

Harvest

Vol. 45, No 1

2012



Prayer

Table of Contents

- 3 **Editorial Foreword: The Practice of Prayer,**
Dorothy M. Zambito
- 5 **President's Corner,** *Liem Le*
- 6 **Laborers in the Vineyard: CLC and Apostolic Prayer,**
Daniel J. Fitzpatrick, S.J.
- 8 **Ignatius Contemplation: It Really Works,** *Chad Aubert*
- 9 **Faith No Longer Hidden,** *Izabela Marie Gasparri*
- 10 **Prayer,** *Ashley Ray*
- 12 **Lectio Divina,** *Nancy Head*
- 14 **Prayer Poems,** *Jackie Gilbert, Ruth Clarke Ragin and
Clare Summers*
- 17 **Cuarema - Pasión - Muerte - Resurrección,** *Marcia Iglesia*
(English translation by *Clarita Baloyra*)
- 19 **Reflections on Prayer,** *Peter Macaluso*
- 20 **The Way to Prayer,** *Dennis Cummins*
- 21 **Working Group Update,** *Rick Kunkle*
- 23 **Financial Update of CLC-USA,** *Kitty Gray, Treasurer*
- 25 **Regional News:**
New York Region, *Ginnie Bailey*
South Florida Region, *Marelino Garcia, S.J.*
Missouri Region, *Mary Wescovich*
- 27 **IN MEMORIUM**
- 28 **Calendar of Events**
Next Issue: Economic Justice



NCLC-USA NATIONAL
COORDINATING COUNCIL MEMBERS

EXCO MEMBERS

Mong-Hang Nguyen, *President*
Liem Le, *Past President*
Paula Burgan, *Secretary*
Kitty Gray, *Treasurer*
Jim Borbely, S.J., *Ecclesial Assistant*

REPRESENTATIVES

Angelique Ruhi-Lopez &
Elena Mireles,
Youth and Young Adult Coordinators
Lois Campbell, *WCLC Representative*
Christine Szczepanowski, *Mid-Atlantic*
Mary Wescovich, *Missouri*
Hoang Thai (Peter) Nguyen,
New England
Carmen Castagno, *New Orleans*
Steve Macy, *New York*
Renee O'Brien, *North Central*
Mary Minor, *Northwest*
Carol Klosowski-Gawecki,
Rieman Great Lakes
Ady Viera, *South Florida*
Eunock (Christine) Kim, *Western*
Thai-Son Tran, *Dong Hinh*
Young Sook Clare Maing, *Korean CLC*

Coordinating Editor

Locust Valley CLC

Layout & Design

Kathleen W. Herring

Vol. 45, No. 1, 2012

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

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

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

Periodicals postage paid at St. Louis, Missouri

National CLC-USA Office
3601 Lindell Blvd., St. Louis, MO 63108

Items can be faxed to: 314-633-4400.
(Be sure to indicate that the fax is for NCLC.)

Visit our web site: www.clc-usa.org.

Editorial Foreword

The Practice of Prayer

Recently, a cleric was approached to write an article on prayer. The response was that we already have plenty of literature on the subject and his contribution was not necessary. The very fact that so much writing continues on the subject points to the need and the importance of sharing this practice with one another.

Over the last couple of months, I have reflected and searched my memory of prayer in my own life. It can be likened to a long journey with many vehicles heading to my ultimate destination. The vehicles may be seen as the many ways to pray. It includes numerous stops along the way, some to take on more 'fuel' for energy while others are mere distractions. The path to the destination is not straight. It includes all the joys and trials of life. Frequently, the path needs maintenance to get me back on track. The maintenance may include a fresh look at Scripture, a spiritual director or a retreat experience.

My earliest remembrance of prayer was the hearing of unintelligible words spoken in the Slavic language uttered by a Eastern Rite priest as he came to bless our home after the Christmas holidays. Prayers recited at the Christmas Eve supper at my grandmother's apartment is another memory of words spoken to God in the Slovak tradition. Neither of these experiences involved me beyond my being a spectator.

My first opportunity to be directly involved was as a student in CCD preparing for Holy Communion. The sisters who were working with us taught us the basics — making the sign of the cross and learning the Our Father, the Hail Mary and the Glory Be. We memorized the prayers and recited them in CCD class and at Mass on Sundays. Through grammar school we became familiar with the prayers recited at the liturgy.

Although I was involved in the recitation, there was little to suggest that I had much of a relationship with God. It all seemed external to who I was.

Probably it was in my high school years that I got the first hints that prayer happens within me and with my God. High school retreats introduced me to the notion of the importance of quiet in prayer time. How else was I to hear the voice of God?

I was hearing about 'mental prayer' - not discarding my memorized prayer, but becoming aware of the more that I could derive from another form of prayer. My eyes were being opened slowly. The destination was beginning



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

to be introduced. I was *Inviting God In* (title of a book by Joyce Rupp).

My college years continued to be a time of growth in prayer, especially as I participated in closed, silent retreats. For me however, it was my introduction into the Sodality/CLC way of life that opened new vistas of prayer. With the *Spiritual Exercises of St. Ignatius*, and the ongoing growth in Ignatian spirituality I found meditation, contemplation and the *Examen* to be vital in my search for God, my ultimate destination.

Prayer life is very much affected by the human dimensions of our lives. I remember how prayer changed when I was caring for my young children — when having quiet time was a luxury I couldn't afford. I welcomed some of my memorized prayers as a way of staying in touch with God. When my home became an empty nest, I relished the times I could spend in quiet contemplation. I treasure the times when my heart and soul are lifted up by the beauty of nature that surrounds me. I sigh when I am too tired to pray as I ought.

But, the journey continues and I take comfort in knowing that I am never abandoned by God. If I keep open and "inviting God in", God will draw me to Himself/Herself, and one day we will have the fullness of intimacy together.

Within This Issue

From the President's Corner, we read of Past President **Liem Le's** growth in prayer from a practice in which requests to God were commonplace to one in which God's revelation casts light on the real person of Liem.

"Laborers in the Vineyard: CLC and Apostolic Prayer" by **Daniel J. Fitzpatrick, S.J.** (our guest Ecclesial Assistant for this issue) tells of the shift of Ignatius from pilgrim and companion to "laborer in the vineyard." Father Dan suggests the *Examen* and intercessory prayer as ways

of praying apostolically. It should move us into action and service of the Kingdom.

Three young adults from Loyola University New Orleans share their thoughts on prayer:

- In **Chad Aubert's** "Ignatian Contemplation: It Really Works," he writes of his experience of Ignatian contemplation while on retreat.
- In "Faith No Longer Hidden," **Izabela Marie Gasparri** tells of her prayer history to date. She encourages each of us "to initiate a conversation with God today."
- In "Prayer" by **Ashley Ray**, the author shares how Christian Life Community has helped in her prayer life, especially in cultivating a relationship with Jesus.

Nancy Head in "*Lectio Divina*" explains this method of prayer for individuals and groups. She shares the value of it in her own prayer life.

We are pleased to include original 'prayer poems' by three CLCers, **Jackie Gilbert**, **Ruth Clarke Ragin** and **Clare Summers** (posthumously).

Marcia Iglesia has submitted a reflection on Lent, "Cuaresma - Pasión - Muerte - Resurrección" written in Spanish with a translation by **Clarita Baloyra**.

From Northern New Jersey CLC, we have two articles that present very different thoughts on prayer:

- **Peter Macaluso** in "Reflections on Prayer" writes on words of past spiritual writers that influenced him.
- **Dennis Cummins** in "The Way to Prayer" begins with a definition of prayer, makes some comments regarding various religious traditions and ends with some practical remarks about our 'hello' to God.

From the National Community:

Once again, Rick Kunkle brings us up to date on the happenings of the CLC-USA Working Group as it labors to prepare our new way of proceeding. Remember the Working Group is desirous of hearing from you as they continue the work on a new organizational model.

Treasurer Kitty Gray has prepared an update on CLC-USA Finances. It includes recent financial support in service to others and benefits to CLCers. It also tells of the need for additional funding. Graphs are provided with Revenues and Expenses for the year which ended December 31, 2011.

From the Regions:

From Metro NY CLC, Ginnie Bailey writes of recent events in the region. She tells of the ongoing efforts to shift from communities of apostles to apostolic communities. Her words tell of consolation and desolation along the way. The presentation can be a bit of a wakeup call to all in CLC to move away from their comfort zone and be challenged in broader horizons.

Father Marellino Garcia, S.J., from South Florida, writes of the challenges and fruits of lay CLC members offering the *Spiritual Exercises* under Annotation 19.

Mary Wescovich reports from the Missouri Region on the Fall meeting, the Advent gathering and the support of St. Aloysius School in Nairobi.

In Memorium

In Closing

"We are a pilgrim people, journeying through the varied landscapes of life, on our way to the heavenly Jerusalem. Let us travel light, unburdened by useless baggage - material or spiritual - and sing this pilgrim psalm to the God who has given us such a glorious goal in life."

HOW LOVELY IS YOUR DWELLING PLACE,
LORD, GOD OF HOSTS. (Psalm 84)

(Magnificat, Vol. 13, No. 12, p.287)

In God's peace,

Dorothy M. Zambito

**"But prayer is
an exercise in faith and
trust. In prayer we allow
God to change our
perspective into His."**

Msgr. James McNamara,
The Long Island Catholic, January 25, 2012



Past President Liem Le

You would think that prayer is a familiar topic for CLCers, but when I was asked to write this column I wondered how the Church defines prayer. I went and looked up the definition in the Catechism on the Vatican site; I wanted to be sure. This is what I found in section 2559 on Prayer in the Christian Life: "Prayer is the raising of one's mind and heart to God or the requesting of good things from God." I reflected on my life and for more than half of it I came to God to 'request good things.' Most of the things I asked for did not come true. I did not really know that prayer is 'the raising of one's mind and heart to God.' I was a product of a Catholic education but, no one had taught me how to pray in this way.

That changed when I went to an Ignatian retreat more than 20 years ago. When I started associating with the die-hards in Dong-Hanh CLC, they really taught me how to pray. Then CLC formation opened a new horizon for me, and a deeper understanding about prayer. It is about union and communion with the Divine. It is so true that the CLC way of life is built on prayer, especially the contemplative way of Ignatian Spirituality. An authentic Christian life is built on three pillars: prayer, community and service. But the foundation is prayer –praying daily and being a contemplative in action. The other two aspects of Christian life flow from prayer. As we pray daily, we come to realize that prayer is to let God be the Lord of our hearts.

When I pray, it is not I who initiates the prayer. When I feel a desire to pray and am moved to prayer, I might be tempted immediately with distractions. It is God who initiates the desire in me, and prayer is my response to God's initiative. God desires to be in complete communion with people.

In personal prayer, God chooses to reveal Himself to the one who prays. The fundamental nature of prayer is love. God reveals Himself to me and I embrace this. When I embrace God's revelation, it sheds light on who I really am.

Thus I can say that prayer is a sacramental sign in which God and I are in communion. These moments of prayer are sanctified and sacred. God moves me to pray and I respond to His desire. God initiated the encounter with Moses through the burning bush when He said to Moses, "Remove your sandals from your feet, for the place on which you are standing is holy ground." (Ex 3:5) God will take the first step to meet each one of us in a unique and intimate way, throughout our lives, in prayer.

Each moment of prayer is a step onto sacred ground for me. I will need to remove my "sandals" – inordinate attachments of my life – upon entering the sacredness of the moment when God awaits me.

In prayer, I immerse myself in the grace of realizing that praying is to let God be the Lord of my heart, to let His Spirit dwell within my total being – to be one with God and in God. Let's pray in solitude and also in community with our brothers and sisters in the presence of our loving and awesome God. May God continue to bless us abundantly with the grace of prayer.



*Liem Le
Past President*

***...the CLC way
of life is built
on prayer,
especially the
way of Ignatian
Spirituality.***

Laborers in the Vineyard: CLC and Apostolic Prayer

Daniel J. Fitzpatrick, S.J.



Fr. Dan Fitzpatrick, S.J.
is the longtime EA for the
NY Region.

At this time in our history, CLC is struggling to answer the question: what might a lay prophetic apostolic community look like? A corollary question arises: how might the answer change the way we pray? How might our prayer become apostolic? For Ignatius, prayer begins with awareness, moves us to thanksgiving, and leads us to service. Being aware is a significant theme of Ignatius' writings. The Spanish word he uses is *sentir*, to be aware with a deep feeling.

In the *Spiritual Exercises*, the importance Ignatius places on becoming aware is clear from the very outset. In the First Week Ignatius places before us the task of becoming aware of a God who has loved each one of us into life. We become aware of God as our Creator and ourselves as God's creatures whom God both loves and forgives. From the Second Week on, we become aware of how this loving God becomes Incarnate and brings the love of the Father to earth in the birth, ministry, suffering, death and resurrection of Jesus.

Our deeply felt awareness of the many gifts we have received from God in Jesus leads us to gratitude. In the last Contemplation of the Exercises, in a deep prayer of thanksgiving, we give back to God all that we have and ask God to use all the gifts for His service and praise.

Ignatius thus leads us from awareness to gratitude to service. We have prayed in the Second, Third and Fourth Weeks that our new knowledge, our deeper awareness (*sentir*) of the Lord will lead us to love and serve. So at the end of our retreat experience, we are to be people who want to go out on mission "to love and to serve."

Fr. J. Peter Schineller, S.J. has written a monograph in *Studies in the Spirituality of Jesuits* entitled "The Pilgrim Journey of Ignatius." (31/4, Sept '99) Fr. Schineller traces a development in Ignatius' thinking about prayer from Manresa to Rome. As a result of his Manresan experience, Ignatius came to see himself as a pilgrim. He was to be a solitary figure walking the road and helping people wherever possible. This changed, however, when he decided to study for the priesthood and arrived in Paris. There he found new companions who shared his vision and they truly became a small unstructured community of friends. Ignatius moved from seeing himself alone to being in companionship and collaboration with others. This shift in his thinking also was reflected in his prayer. They prayed with and for one another. He was now attached to others in a new way as they worked together to spread the Gospel, or as Ignatius put it, "to help souls."

Fr. Schineller further suggests that this communal spirit took on another new shift when Ignatius set about writing the *Constitutions of the Society of Jesus*. Here Ignatius is now working out a new structure of religious life. His writings move to a new image from pilgrim and companion to "laborer in the vineyard." The vineyard for Ignatius is the Kingdom of God as specifically found in the Church.

Within this new image of the "laborer in the vineyard," Ignatius incorporates the previous images of pilgrim and companion. The "I" of the Exercises becomes the "We" of the Constitutions. Now the Society of Jesus is to be a pilgrim community of laborers in the vineyard, an apostolic community. Fr. Schineller rightly points out that Ignatius saw the vineyard as a place of growth and collaboration:

**Where is the
Lord calling me
to work in the
vineyard?**

- [A place] where we are co-workers with God. (1Cor.3:9) The cultivator of a vineyard is an optimist, a laborer committed to the long haul, to patient, respectful cooperation with fellow laborers and with the Lord of the harvest.
- This image indicates... a shift from a focus upon fear of one's salvation to a focus on apostolic effectiveness, on bearing fruits in and for the Church.
- Yet we are not portraying a bucolic and idyllic image... Vinedressers must be ready to work long hours and bear the heat of the day. They face the frustrations of dry seasons, weeds, diseases, and unproductive vines. They must clear the stones, dig the soil, plant and tend, fertilize and prune. An abundant harvest presupposes days of sweat and hard labor." (p.14)
- This image of "laborers in the vineyard" was the key image that both John Paul II (*Christifideles Laici*) and the American bishops (Letter on the Laity) used in their writing on the mission of the laity.

Encouraged by the words of Fr. General Nicolás at Fatima, CLC has been trying to see itself as a Prophetic Apostolic Community. The image of the "laborer in the vineyard" seems quite appropriate for members of such a community. And, if we see ourselves in that image, then we have to ask what difference this image makes in our prayer. When laboring in the vineyard we are no longer in the quiet of retreat. How does our prayer become apostolic prayer?

In the *Constitutions* Ignatius suggests several ways of praying apostolically. The first and obvious kind of apostolic prayer is the *Examen*. In praying the *Examen* we keep reflecting on what is happening in our lives. In the *Examen* the question arises of how and where can we serve? This question, of course, is the matter for Discernment. Here the value of DSSE comes into play. Where does each one find his or her place in advancing the Kingdom of God? Our prayer doesn't stop with the *Contemplatio*. Rather, it moves into action and service. What is each one's role in serving in the Kingdom?

The *Examen* is first of all a prayer of awareness. We start by being aware of graces we have received and thanking God for them. We are then encouraged to ask the Spirit to be with us as we reflect on our lives and mission. When we do this all sorts of apostolic questions arise. Where is the Lord calling me to work in the vineyard? Do I constantly ask the Lord to lead me and guide me in my choice of mission and how I am doing it? What are my motives? Who is benefiting from the work? Others? Or me? Or both? Whom am I touching by my mission? Is

there a need for some changes in the mission or in the way I am going about it? I reflect on the communal aspect of my mission. Do I see my mission as part of the common mission of World and National CLC and in particular the mission of my own local CLC? We end by asking God for forgiveness where needed and then with great hope and trust we ask God to be with us in the days ahead.

Ignatius also encourages his laborers to use intercessory prayers of petition for the work that is being done. This form of prayer puts the emphasis on God rather than on us. We pray that God will touch hearts and move people to a change of heart. We pray that God will bless whatever project in which we may be engaged. We pray for our co-workers in the vineyard, especially the other members of our CLC community. Ignatius' trusted companion, Jerome Nadal, S.J. wrote about apostolic prayer:

Meditation and contemplation would seem to be wasted if they do not issue in petition and in some devout desire.

Meditation and contemplation ought to be done ... in such a way that they expand into work and reach fruit in execution....

... our prayer should immediately incline us to something practical... to help souls which are being lost , and for which God gave his life. (Schineller, p. 28)

Ignatian prayer moves into action and service. It is to be centered around each one's role in service of the Kingdom. Both religious experience and mission are to be reflected in our prayer. Ignatian prayer asks us to look outward rather than inward. How can I be of service? Where does God want me to cooperate in advancing the Kingdom? Do I place myself before the Lord to be an instrument in God's hands? The emphasis is to be on God working in the world rather than on my own personal spiritual growth. Rather, it is especially by working in the vineyard that I come to new spiritual growth! For Ignatius the two go together. Mary's Magnificat is a good example of this kind of prayer. It looks outward rather than inward. It is apostolic.

As with all Christian prayer, apostolic prayer must be measured against the light of the Gospels. At the center we find Jesus. He is the one who sends us to proclaim, live and work for the Kingdom. As we pray the Gospels, we see how aware Jesus was of those around Him and of their needs, how often Jesus expresses a prayer of thanks to the Father right up until that special supper with his friends on the night before He died. Both His awareness and prayerful gratitude are incorporated into His ministry as He labored for the Kingdom which He had come to inaugurate.

Ignatian Contemplation: It Really Works!

Chad Aubert



Chad Aubert is a Religious Studies sophomore at Loyola University New Orleans. He has been a member of a CLC for two years, and he attended the Cura Personalis conference in St. Louis last summer. In his spare time, Chad enjoys reading and "chilling out."

...we have the ability to be Jesus to one another and to the world...our strength comes from God.

While on a retreat, I was faced with the opportunity to practice Ignatian contemplation. I was in my room, but, in spirit, I was sailing across the Sea of Galilee. I found that it was so easy for me to be my sarcastic self to Jesus while I was having a real-life relationship with him. I was in a boat with the other apostles watching Jesus walk on water toward us. I jokingly asked Him to call me onto the water, and he told me to do exactly that. My pride wouldn't let me respond in fear, so I lightheartedly hopped off the boat and onto the water. My confidence transformed into egotism. I was telling myself that I was walking on water, not that Jesus was giving me the power to walk on water. I had placed my hope in myself, not in Jesus. Then, I saw the waves growing in size, and my pride could no longer hold me up on the surface of the water. As I began to sink, I tried many times to step back onto the surface, but I continued to sink deeper and deeper. I looked into the water, and I saw someone pulling me down. That someone was me. At that point, I was neck-deep in the water, and there was no hope for me. With my last gasp of air, I cried, "Lord, save me!" and Jesus grabbed my hand and pulled me to the surface as soon as I had spoken those words.

While we were sitting on the surface of the water, I had a conversation with Jesus. He told me that I was the only one keeping myself from doing great things, because I could only do great things through the grace of God. In my discomfort at this realization, Jesus told me that I couldn't live this life alone, but He would never leave me. I began to realize how much I would rely on myself in my life, when, in reality, God was giving me the strength to succeed. I am beginning to recognize how often God moves through me when I say and do beautiful things, and I know that all of these things come from God who gives me the words to speak and the ability to do amazing things. As a result, I have grown more grateful to God for allowing me to experience these graces so often. Jesus revealed this to me in a fifteen minute conversation on the surface of the Sea of Galilee.

How does this work? Jesus is not trapped in the pages of a book. Jesus is alive. Jesus is among us. Jesus frequently calls me to walk on water in my daily life, like when I have to find three extraordinary ministers five minutes before Mass starts. Jesus had given me the ability to handle the stress and do my duty, but, in the past, I had not realized that this ability came from Jesus. I placed my hope in myself, and I would congratulate myself when I succeeded in my task. Jesus doesn't call us simply to complete tasks. Jesus told me that His miracle of walking on water didn't save me. He saved me by finding me where I was and giving me new life, by rescuing me when I had fallen. I didn't follow Jesus because He walked on water. I followed Jesus because He saved me. Jesus still saves me, and He saves all of us. All we need is the recognition of that grace. The way that I discovered that grace is through Scripture, because Scripture is the best way of knowing who Jesus was when He lived on this earth as a human. Even though Jesus is no longer among us as a human, His graces of forgiveness and strength still live in us, because we know how much Jesus loves us and sacrificed for us. Through the strength that God gives us, we have the ability to be Jesus to one another and to the world, as long as we remember that our strength comes from God.

A CLC, by definition, is a group of Ignatian companions discovering and living out their personal vocation and common mission. As Christians, we all have the vocation of growing to know and love Jesus. Through my participation in CLC, I have learned to find the times in my life when I could most strongly feel the presence of God. My contemplations have become those times. Through the connections I make with a more relatable Jesus, I can grow to know and love Him more fully. Contemplations can help anyone in need of a deeper relationship with Christ. Through my experience with them, I have been able to share in the life and mystery of Jesus, fully human and fully divine, the Son of God among us, and the most powerful expression of God's love for the world. Through this deeper understanding of Christ, I have learned more easily to find the presence of God and the moments in which I turn away from that presence. Contemplation has been extremely valuable to me, and I would recommend it as a method of personal prayer or guided group prayer within CLC. As members of CLC, we can all search for a deeper realization of our relationship with Jesus. When we spend our lives striving to love Jesus more deeply and follow his footsteps, we really do walk on water.

Faith No Longer Hidden

Izabela Marie Gasparri



Izabela Marie attends Loyola University New Orleans. She is a Music Industry Studies Junior with a minor in Religious Studies – Christianity. To complement her studies, Izabela combines her artistic talents in music, dance, theater and writing with her passion for positive change, to create and lead various projects throughout the city.

I knew prayer was important, if not crucial, before joining Christian Life Community. I even liked to think that I prayed quite frequently. But it was only after setting sail with ten other like-minded students that my ocean expanded to include different islands of prayer.

As a young child I saw older family members reciting written or memorized prayers. Every night before going to sleep I would waltz into my younger siblings' room. "Okay guys. Let's do the *Our Father*, *Hail Mary* and *Glory Be*." During Mass I saw adults participating in rituals and traditions. Then a few years down the line I asked my mom what the point of it all was. Why do people follow these traditions? What's the meaning behind every scripted act? Her answer was, in retrospect, the wisest answer anyone could have given: "Why don't you ask God?"

So I did.

That simple question, posed to the Creator of the Universe, sometime during my early middle school years marked my first actual prayer. The story of my high school career contained many subplots, mysteries, and both positive and negative conflicts. I, the protagonist, was a magnet for constant internal struggles, not reflected on my peaceful façade. Suffice it to say that I was indeed a Christian. In other words, I believed that Jesus atoned for the sins of mankind in order that we might regain communion with God. The motive behind everything I did in high school was Christ's love. I wanted to emulate His example. The problem was no one else knew it.

I had somehow managed to wrap myself up in a blanket of confusion, loneliness and frustration. If there were others who had a similar revelation of Christ, I did not know it. I was terrified to speak publically about my faith. I submitted to the notion that prayer is only done in private and is only between an individual and God.

Interestingly enough, a seed was planted, or rather dug out of rocks and thorns, then placed into rich soil during my last semester of high school. My English teacher displayed all of the fruits of the Spirit mentioned in Galatians 5:22-25. Moreover, she engaged students as well as her colleagues with a gentle confidence beyond my comprehension at the time.

Throughout the semester, I used her assignments to write about faith and prayer. Whenever a presentation or project was assigned, I chose to weave into them my spiritual life. Perhaps it was because I felt that her class was a safe environment in which to do so. From that semester on, I have been continually maturing in prayer.

Fast forward a full summer later to a thick, wet breeze and 88 degrees on the campus of Loyola University New Orleans. Every organization that had anything to do with Christianity caught my attention at the "Organization Fair." After reading the description for CLC, I decided I would give it a shot. Little did I know that the pleas sent up during the past two years, for God to give me a community of believers, would be answered that first semester of college.

At first it was difficult for me to share anything other than superficial information with others in my CLC, but as we progressed together, all of us became increasingly at ease. Here I was, with other believers, *actually* talking about prayer. Everyone in the group had varying beliefs in various areas, but we were all in fact engaging in fellowship and communal prayer.

CLC provided my first exposure to Ignatius Loyola's *Spiritual Exercises*. The *Examen* proved to be remarkably insightful. Getting into the habit of the daily *Examen* took a few weeks, but with the encouragement and accountability provided by fellow CLC members, I was able to incorporate it into my prayer routine. Two benefits from this type of prayer stand out to me.

Firstly, I was able to recognize patterns in my attitude, actions and prayer requests. This allowed me, with the guidance of the Holy Spirit, to work to rid myself of selfish desires. For example, if my consolations were frequently something good that happened to *me* or something that I attained or something that made me happy, I was able to adjust my mindset and focus on seeing the good in and for others. Secondly, hearing others explain their insights from the

Examen showed me that God truly does desire an intimate relationship with every single person on earth.

Participation in CLC my freshman year of college was the catalyst to the expression of my faith to and with others. Currently, I am not in CLC, but the family I was a part of and the confidence I gained played a major part in my faith formation today. CLC indirectly contributes to many of the prayer-related activities or the way of life in which I choose to engage.

Prayer starts with the individual and God. For me it is not a rote memorization performance. It is not a bedtime ritual. It is not the consistency of attendance at church services. Prayer is a conversation between the believer and his/her most intimate Friend. That constant acknowledgement of God's presence in my daily life has heightened my awareness of how His Spirit is working in this world. The graces freely given daily are overwhelming.

.....

I encourage every reader to initiate a conversation with God today. Ask why; ask how; ask what; ask when. Someone once gave a metaphor for a believer's relationship with God: if you were walking in a crowded area and suddenly heard your best friend call your name, you would instantly recognize his/her voice and respond. That is because you have spent a lot of time with that friend and know the exact timbre of his/her voice. I have found it to be just the same with God. The more time I spend in prayer with Him, the more I learn to recognize His call.

As I continue to sail through the sea of life, the wind that moves me forward consists of casual chats between God and me, moments of silence in His presence, and encouragement from others who are similarly praying.

Prayer

Ashley Ray



Ashley Ray is 19 years old and a first year student at Loyola University New Orleans where she is involved in CLC. Ashley is from Chicago and recently moved to New Orleans with her family. She is one of 10 siblings and has 14 nieces and nephews. She is adventurous, loves life and really loves Jesus!

Prayer is a small, seemingly insignificant word that takes on many definitions and evokes many different reactions. Upon hearing the word, some people instantly think of church, or of Muslims who pray five times a day on their hands and knees. Others think of prayer as a ritual that is long winded, requires enormous words, yelling or speaking in elevated tones and/or foreign tongues. On the other hand, people may view prayer as a ritual that requires solitude, low and solemn music, kneeling on the floor, and speaking in hushed tones. Every person's view of prayer has a definition which varies depending on the person. In my personal opinion, prayer has one simple meaning: communicating with God and Jesus. As long as this is the purpose of prayer, then there is no one way that is right or wrong.

Being in Christian Life Community has encouraged me greatly in my prayer life. It is a time when students come together and share their hearts in an effort to grow closer as a community, but more importantly to grow closer to God. By being open and honest with each other, we learn to open ourselves to our Creator, who knows us completely and still loves us unconditionally. Talking to the Lord can flow as easily as with a friend, which is what the Lord wants us to be. Being a member of CLC comes with the support of a family and accountability as well. We are strongly encouraged to take time out to grow closer in our relationship with God and to share with others the joy that comes from that. It serves as a form of encouragement and inspiration to those in our community and as a way to gauge our progress of spiritual maturity. Praying and studying the Bible and using available tools and resources such as devotionals, guides, and other such works are important keys to growing closer to the Lord. Speaking to a trusted adult such as a pastor, priest, nun, chaplain or others is also important to spiritual growth and maturity as they can clear up any confusion and misconceptions and doubts that may arise along the ongoing journey of maturation.

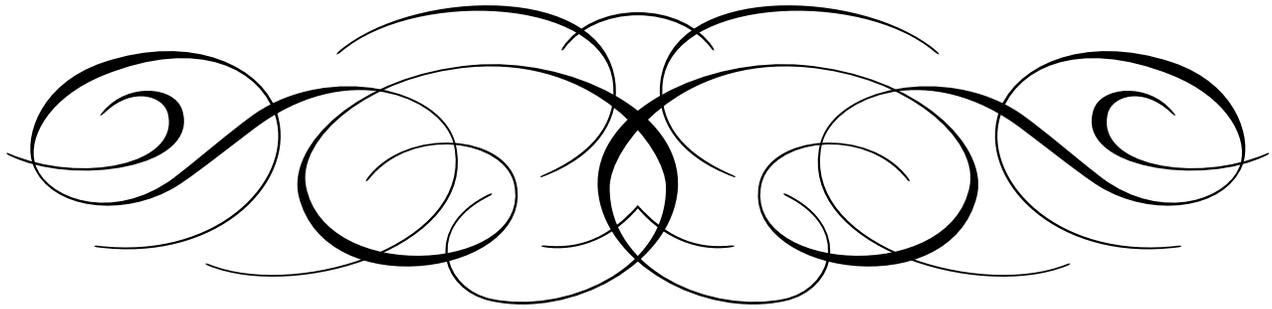
Prayer is the direct line of communication to God. He hears all that we have do say through prayer. One of the amazing things about prayer is the fact that it is available to us all day, every day. We can pray before meals and give thanks. We can pray before bed and make our concerns of the day known before the Lord, along with our joys. We can begin our day with prayer, thanking the Lord for his continued goodness by waking us up that morning and for making the up and coming day a great one. Prayer is not limited to just these examples. Praying in the car, on a walk in the park, in a moment of sudden disaster, confusion, joy, or peace, in the elevator, in the form of a song all are legitimate ways of speaking to the Lord. The method used is not what is important, for He hears what is in your heart and knows your desires and needs. Prayer is, in a sense, that telephone call between friends that keeps the relationship strong. The more you talk openly and honestly with each other, the closer the bond becomes. Prayer is not a one-sided conversation. If we take the time to silence ourselves and to really listen, then we can hear the Lord's voice calming our souls, expressing His love, and

guiding us in the direction that is best for our lives. Prayer is a two-way street which leads to building that solid fortress of a relationship with our Heavenly Father.

For me personally, prayer is done throughout the day. It is done in a quick prayer when I wake up in the mornings by me saying, "Good morning God. Good morning Jesus. Good morning Holy Spirit. Thank you for a wonderful day today." I pray in the shower because all of life's issues seem to rise with the steam from the hot water. My mind is clear, I am clean, and it is a time of few to zero distractions, as showers are very personal and require very little thought to complete. I pray on my way to classes and as I am traveling to and from places, the distance of my destination matters not. What does matter is my taking time out to acknowledge God and thanking Him for His goodness and, if need be, expressing my concerns or issues of the moment. I pray before meals to bless the food and others who do not share in my opportunity to eat bountifully. I pray when I am bored or while having the time of my life, just to cultivate a loving and balanced relationship with my heavenly Father. By balanced I mean not always complaining,

but expressing joy and gratitude as well. I pray before bed to calm down from the day, to relay to Jesus the events of my day, and to sleep peacefully.

When it comes to prayer and being in Christian Life Community, we are reminded of all of these wonderful things and are encouraged to explore them and to delve more deeply than where we have done before. The bonds that we make with the members of our community, resemble the bonds that we are creating, reinforcing and nurturing with the Lord. As we grow closer, we learn to appreciate more and to love more fully, and to value the relationship that we have with Jesus. The physical reminders that are present in the Christian Life Community make the effort it takes to cultivate our relationship with Jesus more meaningful. They will lead to improvement in our lives. Prayer is essential to living. The good thing is we pray in our own way without the fear of getting it wrong.



“In our continuing catechesis on Christian prayer, we now turn to the prayer of Jesus in Gethsemane, the Garden of Olives, following the Last Supper. As the Lord prepares to face his death, he prays alone, as the eternal Son in communion with the Father. Yet he also desires the company of Peter, James and John; their presence is an invitation to every disciple to draw near to Jesus along the way of the Cross. Christ's prayer reveals his human fear and anguish in the face of death, and at the same time shows his complete obedience to the will of the Father. His words "not what I want, but what you want," (Mk 14:36) teach us that only in complete abandonment to God's will do we attain the full measure of our humanity. In Christ's "yes" to the Father, Adam's sin is redeemed and humanity attains true freedom, the freedom of the children of God. May our contemplation of the Lord's prayer in Gethsemane help us better to discern God's will for us and for our lives, and sustain our daily petition that his will be done, "on earth as it is in heaven.”

Pope Benedict XVI, February 1, 2012

Lectio Divina

Nancy Head



Nancy Head is a systems analyst for a major Long Island corporation. She is one of the co-editors of Harvest. She has master's degrees in Mathematics, Business, and Theology. She is a graduate of the Just Faith Program and the Diocese of Rockville Centre Pastoral Formation Institute with an additional ministry track in evangelization. She serves her parish, St. Gertrude's, as a lector, Eucharistic Minister and Chairperson of the Liturgy Committee. She has been a member of the Locust Valley CLC since 1998, making her permanent commitment in 2006. Nancy has one daughter and four grandchildren.

I try to start each day with what I call "Breakfast with God." I pray an introductory prayer, my personal intentions, the daily scripture, and journal a line of scripture while I am eating my breakfast. I started this about seventeen years ago when I was doing the 19th Annotation with Sr. Virginia Gartland, r.c. who introduced me to the type of prayer which is called *Lectio Divina*.

Lectio Divina is sacred reading. It consists of four parts called *Lectio* (reading/listening), *Meditatio* (Meditation), *Oratio* (Prayer) and *Contemplatio* (Contemplation). In the *Lectio* part, choose a text of the Scripture or other sacred reading that you wish to pray. Read the passage slowly several times. Reading in the monastic tradition involved placing the divine word on the lips. Listen closely for the voice of God with the "ear of our hearts" as St. Benedict says in his Prologue to the Rule. Gently listen to the presence of God in the Scriptures where God is revealed in a special intimate way to us. Listen in a spirit of silence and awe. Listen and read until some word or phrase strikes you. God is teaching us to listen to Him, to seek Him in silence. He does not reach out and grab us; rather, He softly, gently invites us ever more deeply into His presence.

In the second part or *Meditatio* (meditation), once we have found a word or phrase that strikes us, we ponder it like the Virgin Mary in Luke 2:19 ("she pondered in her heart" what she saw and heard about Jesus). Gently repeat the word or phrase and let the words suggest their own images, reflections, intuitive thoughts. Allow it to interact with your thoughts, hopes, memories and desires. In meditation we seek to acquire the mind of Christ. The Word becomes a part of us at our deepest level.

In the third part or *Oratio* (Prayer), with the help of grace, devout thought engenders prayer. The word of God moves from the lips to the mind, and now into the heart. Open the heart to God. This is not an intellectual exercise, it is a loving conversation with the One who has invited us into His embrace. Over a long period of time, we may find ourselves moving between meditation and this prayer of the heart, but eventually a gradual simplification begins to take place. There is less and less reasoning and speculating with the intellect, as the heart takes over in a simple outpouring of love and desire.

In the fourth part or *Contemplatio* (Contemplation), listen to God. Allow yourself to be open to God's influence in your mind, heart and soul. Simply rest in God's embrace and enjoy God's presence. While you are moving toward God who is light, your experience may seem to contradict this when a kind of darkness or 'night'



“...listen to God.
Allow yourself to be open to
God's influence in your mind,
heart and soul. Simply rest in
God's embrace...”

comes upon you, and your path becomes obscure. What is happening is that God is taking over more and more by ‘closing down’ your natural facilities of reason and imagination, and taking away the affective feelings of satisfaction and fervor. Allow yourselves to remain in quietude, even though it may seem that you are ‘doing nothing’ and wasting time, and that you are somehow at fault in this. Though you seem to be inactive, grace is taking its course and the work of the Spirit is proceeding without your distinct knowledge.

Lectio Divina goes back in history to Acts 8:26-39 where the Ethiopian court official and Philip meditate on a biblical text from Isaiah. The spirituality of desert fathers and mothers consisted primarily of prayerful rumination on Biblical texts. Origen (c.220) emphasized reading the Bible with attention, constancy and prayer. He also emphasized reading scripture with attention to possible different levels of meaning. St. Jerome gave *Lectio Divina* structure. The Rule of St. Benedict (c. 540) formalized and legislated *Lectio Divina* in Benedictine Monasteries. Carthusian Guigo II (d. ca. 1188) the ninth prior of the Grande Chartreuse, in the *Ladder of the Monks* described the method of *Lectio Divina* as four rungs leading from earth to heaven. He says of *Lectio Divina*: “...reading seeks; meditation finds (meaning); prayer demands; and contemplation tastes (God).”

In September 2005, Pope Benedict XVI stated: “I would like in particular to recall and recommend the ancient tradition of *Lectio Divina*: the diligent reading of Sacred Scripture accompanied by prayer brings about that intimate dialogue in which the person reading hears God who is speaking, and in praying, responds to him with trusting openness of heart (cf. *Dei Verbum*, n. 25). If it is effectively promoted, this practice will bring to the Church - I am convinced of it - a new spiritual springtime.”

Most mornings during my “breakfast with God” at least one line of scripture will strike me. Many times it is a line from the psalms that comforts me. Other times, a line from the gospel will challenge me to do something or point out something that I am not doing. This fits in nicely with the *Examen* which I have done the night before. I am grateful that I have been introduced to Ignatian spirituality and the different types of prayer that are associated with it.

A method of doing *Lectio Divina* in a group is included. It is excerpted from *Accepting the Embrace of God: the Ancient Art of Lectio Divina* by Luke Dysinger, O.S.B. It is online at www.valyermo.com/ld-art.html

Lectio Divina Shared in Community

(A) **Listening for the Gentle Touch of Christ the Word** (The Literal Sense)

1. *One person reads aloud (twice)* the passage of scripture, as others are attentive to some segment that is especially meaningful to them.
2. **Silence** for 1-2 minutes. Each hears and silently repeats a word or phrase that attracts.
3. Sharing aloud: [A word or phrase that has attracted each person]. A simple statement of one or a few words. **No elaboration.**

(B) **How Christ the Word speaks to ME** (The Allegorical Sense)

4. *Second reading* of same passage by another person.
5. **Silence** for 2-3 minutes. Reflect on “Where does the content of this reading touch my life today?”
6. Sharing aloud: **Briefly**: “I hear, I see...”

(C) **What Christ the Word Invites me to DO** (The Moral Sense)

7. *Third reading* by still another person.
8. **Silence** for 2-3 minutes. Reflect on “I believe that God wants me to today/this week.”
9. Sharing aloud: at somewhat greater length the results of each one’s reflection. [Be especially aware of what is shared by the person to your right.]
10. After full sharing, pray for the person to your right. **Note**: Anyone may “pass” at any time. If instead of sharing with the group you prefer to pray silently, simply state this aloud and conclude your silent prayer with **Amen**.

Prayer Poems



Jackie Gilbert is an 88 year old great grandmother. She attended Duchesne College and graduated from the University of Iowa in 1944. In the teacher shortage of the 60's, she renewed her teaching certificate and taught in her parish school until four years ago. Poetry has been her hobby for years. She has been a member of CLC since 1978, belonging to Ruth and QM communities. She is deeply grateful to Fr. Jack Zuercher, S.J. for bringing CLC to her region.

TRINITY

Dear God

Clear away the fog
In my mind -
In my prayers -
So I may see clearly
My God who made me,
who loves me,
who reaches out to me,
who gives me so much,
who is with me,
who sustains me,
who heals me.

Oh Jesus, grant

That I may listen,
That I may see,
That I may open my heart
To your words.
Your word in Scripture
That guides me,
Shows your love for me
Heals me,
That restores me
That affirms me
Holy Spirit
Enlighten me in your ways.
Give me the insight to grow in
understanding
To choose rightly.
To do more than **cope**
More than **survive**
More than **just living**
Help me to **flourish!**

*Inspired from Fr. McCaslin's
CLC Retreat, October 2000
Jackie Gilbert*

God's Presence

OH, Triune God, I long to feel your presence

God the Father, be Presence in my life.

You created me.

You gave me life in your image.

Preserve that life, protect it.

By your Presence,

Enlighten it,

Enable it.

Sustain it.

Renew it.

God the Son, be a Presence in my life.

In your life, you modeled Love for others.

You showed us how to share love.

For the destitute.

For the desolate.

For the deceitful

For the despicable.

Help me live a life of unquestioning Love.

Help my love of others increase.

Holy Spirit, be a Presence in my life.

Enlighten my mind and heart.

Guide me to live the way I should.

God the Father, God the Son, God the Holy Spirit,

Be the Presence in my life.

This will bring me home to You.

Jackie Gilbert

August 19, 2010

A Psalm of Ruth

If thou withdrew thyself from me, whither shall I go?

With each new day I love thee more, though keeper
of my soul.

Teach me love, strengthen me, encourage to endure.

Though light of life, though endless love,

From whom all good things flow.

If thou withdrew thyself from me, whither shall I go?



Ruth Clarke Ragin is a writer of poetry and prayers, the mother of two and a grandmother. Previous work has appeared in Oregon Christian Writers' Newsletter and an Anthology of Poetry. She works in the insurance industry where she also enjoys utilizing creative talents. Her website is, www.poemsofthespirit.com.



The Beacon

Raise me up Lord

Raise me up

To a perpetual state of
Higher Consciousness

Lift me up Lord

Lift me up

So I may walk always
In the light of your love

Let me shine Lord

Let me shine

A light so bright
It leads the way

Here I am Lord

Here I am

Ready & waiting
To start my day

Prayer of Thanks

Oh Lord, we come before you with thanksgiving,

For the perpetual blessings you bestow upon us

We ask that you continue to illuminate our path

**And help us to use our energies with
love and wisdom**

The Cloak

Bathe me in your light.

Bathe me in your love.

*Bathe me with the Holy Spirit,
Sent down from above.*

Carry me on the wind.

Set me on a cloud.

*Let your rainbow cover me,
While I sing your praises loud.*

Teach me how to soar.

Teach me how to fly.

Teach me how to comfort.

Teach me how to cry.

All these things I ask of Thee,

With purpose of request.

For I will do what I must,

To pass your purging test.

I trust you'll do the rest.

Prayer

Oh Lord, let me see the
manifestation of my efforts in
myself, and in others.

Allow that I may have unfailing
courage and strength

And, a dwelling place under your
perpetual protection.

Amen

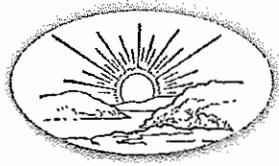
—Ruth Clarke Ragin Prayers



Clare Summers, a dedicated lay woman, worked at the National CLC Office in the 1970s and 80s and was a member of John XXIII CLC.



MEMORIAL MASS FOR
Clare Summers
January 28, 2012
St. Francis Xavier (College) Church
Our Lady's Chapel
Jim Costello, S.J., Presider



What a Yes!

It's hard to say, "yes" in a mess.
— to try to believe when you've been "done in" by Eve,
— to seek a clear vision because He is risen.

Where can I hide, when should I run?
'Cause women nearly have been undone!

But Mary updated, enhanced her fate.
— a woman of initiative who knew when to wait,
She accepted, she suffered;
Pondered and grew...
Respected what was old
But kept open to the new,
Was clothed with tact
yet able to act.

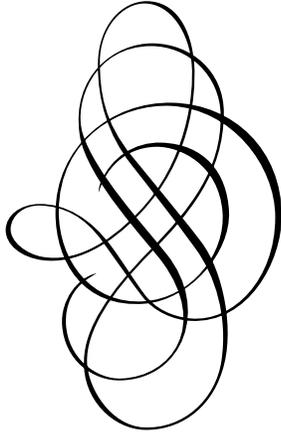
Mary entertained, she baked and ate;
Experienced what it is to have a son come in late.
She enriched Jesus' life, taught and encouraged her Son
"Thank you, Mary," for what you have done...,
Liberator of the human, proclaimed as 'New Woman.'
Praise and thanks, Lord, for a woman's vision
— even before You were risen!

Clare Summers
Published in the *Christian Life Communicator*,
Volume 8, May 1974



Cuaresma – Pasión – Muerte - Resurrección

Marcia Iglesia



**Quando
realmente
vivimos el
camino de la
Pascua se
realiza la
conversión en
nuestra vida.**

La Cuaresma es la preparación de la Pascua. Es tiempo litúrgico fuerte. Tiempo propicio de conversión. Es un **“retorno a las raíces de la fe”**.

† **En el #1095** del Catecismo de la Iglesia Católica se nos indica cómo “la Iglesia, especialmente durante los tiempos de Adviento, Cuaresma y sobre todo en la noche de Pascua, relee y revive todos los acontecimientos de la historia de la salvación en el ‘hoy’ de su Liturgia”.

† **En el #1992** señala que “la justificación nos fue *merecida por la pasión de Cristo*, que se ofreció en la cruz como hostia viva, santa y agradable a Dios y cuya sangre vino a ser instrumento de propiciación por los pecados de todos los hombres. La justificación es concedida por el bautismo, sacramento de la fe”.

† **En el #1169** señala que “**la Pascua** no es simplemente una fiesta entre otras: es la **‘Fiesta de las fiestas’, ‘Solemnidad de las solemnidades’**. . . El Misterio de la Resurrección, en el cual Cristo ha aplastado a la muerte, penetra en nuestro tiempo con su poderosa energía, hasta que todo le esté sometido”.

† **Y en el #1438** nos lleva a la mejor manera de vivir estos tiempos especiales “Estos tiempos son particularmente apropiados para los ejercicios espirituales, las liturgias penitenciales, las peregrinaciones como signo de penitencia, las privaciones voluntarias como el ayuno y la limosna, la comunicación cristiana de bienes (obras caritativas y misioneras)”.

† “Los Ejercicios Espirituales nos llevan de la mano a identificarnos con Cristo en cada paso de su Pasión, Muerte y Resurrección dejando que sus sentimientos sean los nuestros lo mismo en el dolor que en el gozo” (EE.EE. tercera y cuarta semanas).

Quando realmente vivimos el camino de la Pascua se realiza la conversión en nuestra vida. El Cordero de Dios pasa por nuestra vida. Su paso es señal de vida nueva. Se eleva al infinito la plegaria del salmista: **“Crea en mí, oh Dios, un corazón puro... lávame... borra mi maldad... no retires de mí tu Santo Espíritu...”** (Salmo #51).

En la noche de la Pascua se clava la cruz en el centro de nuestra vida. A ella nos abrazamos y por ella la salvación llega, hecha misericordia, que se recibe y que se da. Señor, Cordero Pascual, Señor de la Pascua, de la muerte y de la Resurrección, Cordero del sacrificio y de la Resurrección, llévame en tu Paso hacia el Padre de todas las misericordias. **“Abre mis labios y cantaré tus alabanzas Señor, Cordero Pascual, dame un corazón convertido y trabajaré contigo construyendo el Reino. Ese que tú sueñas, el Reino de hermanos en comunión, el de los cielos nuevos y la tierra nueva”**.

Señor de la Pascua, de la noche bendita en la que descubrimos el fuego nuevo que arde en lo profundo, hasta consumirlo todo, para brillar como antorcha de redención. Noche bendita que amanece con todas las alegrías y los consuelos. **Noche bendita que se abre en esperanza de resurrección, de tumbas vacías porque todo lo viejo ha pasado y es el Resucitado quien hace nueva todas las cosas.**

Lent—Passion—Death—Resurrection

Translated from Spanish by Clarita Baloyra

Lent is the preparation for Easter. It is a strong liturgical time. A time for conversion — it is a “return to the roots of our faith.”

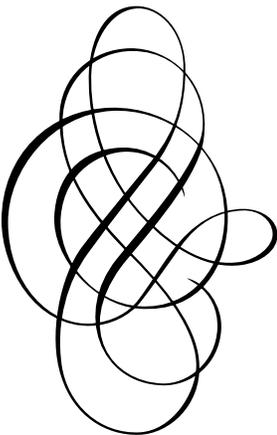
- In the *Catechism of the Catholic Church*, #1095, we read: “For this reason the Church, especially during Advent and Lent and above all at the Easter Vigil, retells and re-lives the great events of salvation history in the “today” of her liturgy.
- In #1169 it states that: “Therefore Easter is not simply one feast among others, but the **“Feast of feasts,”** the **“Solemnity of solemnities,”** just as the Eucharist is the “Sacrament of sacraments”... “The mystery of the Resurrection, in which Christ crushed death, permeates with its powerful energy our old time, until all is subjected to him.”
- # 1438 **The seasons and days of penance in the course of the liturgical year** (Lent, and each Friday in memory of the death of the Lord) **are intense moments** of the Church’s penitential practice. **These times are particularly appropriate for spiritual exercises**, penitential liturgies, pilgrimages as signs of penance, voluntary self-denial such as fasting and almsgiving, and fraternal sharing (charitable and missionary works).
- #1992 **Justification has been merited for us by the Passion of Christ** who offered himself on the cross as a living victim, holy and pleasing to God, and whose blood has become the instrument of atonement for the sins of all men. Justification is conferred in Baptism, the sacrament of faith.
- **The *Spiritual Exercises* lead us to identify ourselves with Christ** in each step of His Passion, Death and Resurrection, allowing His feelings to be our feelings in pain as well as in joy. (*Spiritual Exercises*, third and fourth weeks)

When we really walk on the path towards Easter we are converted in our lives. The Lamb of God becomes present in our lives. His presence is a sign of a new life. We are reminded of this in **Psalm 51: “Create a pure heart in me...wash me...wipe out all my evil... do not take your Holy Spirit away from me.”**

At the Passion of Christ the cross is nailed down at the center of our lives and we embrace it. Through the cross, salvation comes and we can receive and give mercy. Lord, Paschal Lamb, Lord of the Passion, Death and Resurrection, Lamb of Sacrifice and Resurrection: **Guide me in your ways to the Father of all mercies.** **“Open my lips and I will sing your praises, Lord, Paschal Lamb, give me a converted heart** and I will work with you in building the Kingdom. The one you dream about, the Kingdom of brothers and sisters in communion, the one of the new heaven and the new earth.”

Lord of the Passion, of the night in which we discover the new fire that burns in the deep, till it consumes everything. **Blessed night that dawns with all joys and consolations. Blessed night that opens in hope of resurrection, of empty tombs because all that was old has passed and it is the Resurrected who makes all things new.**

**When we really
walk on the
path towards
Easter we are
converted in
our lives.**



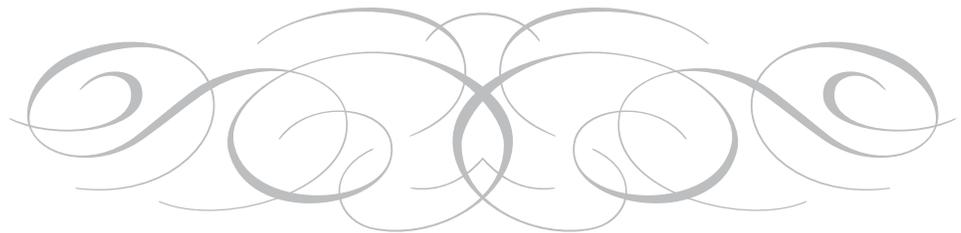
Reflection on Prayer

Peter Macaluso



Peter Macaluso and his wife, Mary Ann, have been members of CLC for 26 years and parishioners of St. Anne's parish in Fair Lawn, N.J. for 40 years. Peter served as Eucharistic Minister, Lector, member of the Parish Council and RCIA team. He is an associate of their Faith Center, and member of the Holy Name Society and of the Order of Franciscans Secular. He received degrees from St. Bonaventure, Seton Hall and New York Universities and studied in the Franciscan clericate for 6 years. He is an Emeritus Professor of History at Montclair State University where he taught for 39 years and was an adjunct professor 'bene merenti' for 36 years at St. Peter's College.

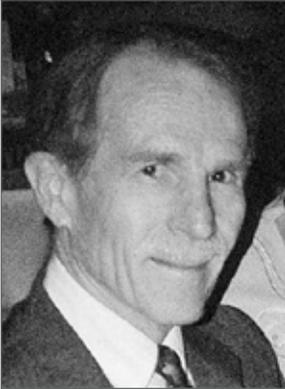
- At the Jersey shore, Justin, our four year old grandson with WONDER in his voice, looked at the ocean and said, *"WHO made this?"* A child's wonder and my own can help to sustain me. Even more, wonder can be the seed of my reach to feel the breath of our Creator's love. Wonder quietly underscores all prayer, as it is *"a remembrance of whose house we are in."*
- My faith assures me that God's very essence is not aloneness but meeting. When Moses asked Yahweh his name in Exodus 33:23, God responded: *"I am who am."* God said I am present for you! Intimately present to everything, especially to us.
- I know that in my heart I am bonded with my mother and all humankind. I can feel enveloped by the divine and I am conscious of a unity. In this sense my prayers, ever so weak, can liberate and reconcile me to the greater meaning and purpose of God's glory. Through my humble prayer I hope to be a part of a greater chorus in a vast processional, a sounding board for a universe that is essentially melodious in nature.
- I wish to dwell upon the words and strong faith of those who went before me — like Thomas Merton who suggested that we are planted like sentinels echoing creation's rhythm.
- I can access the color and sounds that vibrate and swirl about me. In faith I know that my prayer calls me into the circle of God's life and love. Because this is a reality I cannot always grasp, I find strength in St. Therese, who spoke of being in a sea of aridity but was assured Jesus remained asleep in her little boat.
- I find consolation in the thoughts of Julian of Norwich:
"by gazing upon the cross we develop a better sense of proportion. It is to him we must look if we are to understand ourselves aright and see life in its true light." ... "By fixing our eyes on Christ we are raised above cowardly and timid thoughts and enabled to say 'yes' to life. Having given us his own Son, God can refuse us nothing else. There are no grounds for doubt when we have received a proof such as this."



***...my prayers, ever so weak, can liberate
and reconcile me to the greater meaning
and purpose of God's glory.***

The Way to Prayer

Dennis Cummins



Dennis J. Cummins, Jr. is a graduate of Seton Hall University and Law School and is a practicing attorney in Fair Lawn, NJ. He joined the NY Professional Sodality in the mid 1960's and along with his wife, Marianne, has been a member of the North Jersey Christian Life Community since its inception. He has been an active member of St. Anne's Parish in Fair Lawn, NJ for most of his life and is a Eucharistic Minister and Lector. He is a member of CAPP, a pontifical lay organization dedicated to educating the laity to the concepts of economic justice for all based upon the three great social encyclicals. He is also a member of the Abuse Council of the Holy Name Province of the Franciscans and recently was awarded the Francis Medal for outstanding contributions to this order. He is active in his community as a member of the Board of Directors of the Broadway Improvement District. He is the father of five adult children and five grandchildren.

The secular definition of prayer is linked with the concept of the word 'plea'. Black's Law Dictionary, like most dictionaries, has a few definitions for prayer. The most common one is a petition for relief. It seeks a court to act in a certain way, offering a positive action such as a ruling in the movants favor or a relief from some type of command or ruling that affects the litigant. As with most legal definitions, they come from the common law which had its origins in Church law in the Middle Ages.

We all know that the concept of prayer as known to most religious people concerns itself with developing a relationship with a higher power. It is an act of recognition that somewhere outside of ourselves, there exists someone, something, a God, a being that will hear or acknowledge our call. We pay homage to that higher power. We acknowledge in our very act of prayer that there is a greater substance than we are. There are countless religious people around the world that do this. They pay homage, offer sacrifice, present gifts, make promises – all in an effort to keep on the right side of or to receive blessings from that higher power or to have their pleas answered.

We can safely say that for three great religious traditions, Christianity, Judaism and Islam, prayer is a regular and ingrained activity. Most Catholic Christians have offered prayer at one time or another. The times and occasions for doing this are many. A most common practice is an external manifestation, something like what Tim Tebow does. Observers will know that someone is praying. There is a form of activity. This is where we probably begin. However, like everything else in life, we grow, we expand, and we deepen. These growing stages do not come about by our own activity and participation alone. Much of our growth is done under the watchful eye of a mentor, a teacher or a coach. For many, there comes a time when we stop being under the tutelage of a coach or teacher. We settle into a pattern. We may continue what our training has taught or we might stop and rest or we might drift. It is part of the experience of life. When we were young and growing, we had aims, perhaps a vision. Sometimes we achieved our aim and sometimes we had a detour and were bumped off the track.

During life we grow physically, emotionally, intellectually and for some, spiritually. As we age, our rates of growth in these areas vary and for some may stop. Depending on our aim mentioned above, we may pay less attention to our growth. This happens. We see many people throughout the world who have stopped growing. In some cases, it is because of external pressures or events that affect us emotionally. If we have fallen into a rut or been misdirected or have lost touch on a continuing basis to fulfill the need to communicate with a higher power, what should we do?

How do we change course or direction? Or do we want to? Or do we need to? For each of us, that is a question at the core of our being. How and when do we get started? A journey starts with one small step. The journey is on a path toward something or someone outside of ourselves. We need to find "the other." To everyone "the other" is the sum of who or what we encounter. It is where we are. For Catholic Christians, we need to place ourselves as the disciples of John did when Jesus was walking by in the Gospel. How well disposed would we be if we were there when the Lord was walking by? As Andrew said, we have found the Messiah. Have we?

We are now at the beginning of a prayer. All we have to do is say "hello." The conversation and dialogue is essentially what prayer is. It starts with that simple hello. Because God is our mother and father, best friend, supervisor, or confessor, we can continue the conversation as though we are communicating with one of the above. We may be making an inquiry, giving thanks for a favor or gift, asking for a benefit, in need of comfort or just wanting to talk. So it is with the Lord. It is that easy.

Being human, we all can use a refresher of how and why we pray. We all have a need to communicate. We are communal people and in prayer we talk to the Lord. But what about the times we don't want to be with any one – we want to be alone, in silence. Especially then, He is there for us. Have that sense of resting in His arms. Now just listen. Be ready to answer His call – "Follow me!"

Working Group Update for Harvest

Rick Kunkle

The initial mandate for the CLC-USA Working Group from the NCC was to develop a Framework for “a new way of being together” (re-organization) for CLC-USA. The Working Group presented the preliminary Framework to the Leadership Assembly in Pittsburgh at the end of June, 2011. The National Coordinating Council (NCC) affirmed the Framework at the Leadership Assembly and charged the Working Group to continue with their mandate by developing the details for the Framework and a transition plan. In the last issue of *Harvest* the Working Group wrote about the proposed Framework. We would like to use this issue of *Harvest* to update you on our progress and to summarize the results from the CLC-USA Member Survey.

Summary of Working Group Progress

First we would like to note that efforts are already underway by CLC-USA Leadership to live into the spirit of the proposed Framework. The NCC and Executive Council have taken steps to expand the NCC to make it more representative of CLC membership. This expanded NCC will be in place for the next NCC meeting at the Leadership Assembly in Pittsburgh June 28-July 1, 2012.

- The Working Group held its first monthly teleconference after the Leadership Assembly in September 2011 to plan our second year of work together. During the remainder of 2011 we worked in the following areas:
- Meeting by teleconference with Pat Brennan (of St. Catharine CLC in Metro NY) to review his work with the CLC-USA committees to identify their strategic priorities, functions and tasks. This input was helpful for our work on governance.
- Collecting information on the history of CLC-USA governance and why the Delegate Assembly was replaced by the NCC.
- Proposing a member survey to the Executive Council and working with the Executive Council to develop and implement the survey (results are summarized in the second part of this update).
- Preparing for our in-person meeting.

The Working Group met in Houston January 25-29, 2012. This was our first opportunity to really work on developing the details for the proposed Framework. The goals for our meeting were to complete the details for CLC-USA governance as much as possible, begin work on the details for organizing communities, work on the transition plan for governance and organizing communities, and plan for our future work. The results of our meeting are reflected in working documents for governance and organizing communities. The governance document describes the Delegate Assembly (governing body), Executive Council (on-going governing body) and the National Offices (which replace our current committee structure). The organizing communities’ document, which is less developed, describes members, local communities, clusters and centers.

The next steps for the Working Group will be underway by the time you read this article. We will be inviting CLC leadership into our discernment process by sharing the working governance and organizing communities. We will meet again in Houston April 12-15 to work on organizing communities, revise and refine the working documents based on input from CLC leaders, and begin documents on preparing for the Leadership Assembly.

Invitations to the Leadership Assembly have been sent. We plan to send an Assembly Packet to participants in late May. The packet will include the fruit of our discernment for participants to reflect and pray with in preparation for the Assembly in Pittsburgh June 28-July 1.

CLC-USA Member Survey Results

In November 2011 the Working Group submitted a proposal to the Executive Council to conduct a survey of CLC-USA members. The purpose of the survey was to update our membership records, provide input to the Working Group about our members and communities, and provide the opportunity for members to participate in the re-organization process.

The on-line member survey was launched on January 11, 2012 and closed on February 14. A little over 600 members completed the member portion of the survey and another 140 completed some of the questions. The community portion of the survey was completed by representatives from 119 communities. While the response to the survey was a little less than we had hoped, the

results give more information about our membership than we have ever had. We appreciate the efforts of CLC leaders to spread the word about the survey to members and the time members spent completing the survey.

It is important to note that CLC members who responded to the survey may not represent all CLC-USA members. We suspect that members who responded tend to be more active members. Some preliminary findings from the member portion of the survey include:

- About a third of the responses were from Dong Hanh, 17% from KCLC, and half from the other regions and South Florida.
- Over half the responses were from members who became members since 2000 and 19% were from members who joined before 1992.
- About two-thirds of the respondents indicated they have made a temporary or permanent commitment to the CLC way of life. About 8% said they did not know they could make a commitment.
- Over 90% of respondents have had an experience of the *Spiritual Exercises* and over half have experienced a full 30-day or 19th Annotation retreat.
- A little over half of the respondents said they were familiar or very familiar with the CLC General Principles.
- Respondents participate in many CLC events and activities, most frequently regional and cultural events. Almost a quarter said they had taken on some leadership role in CLC. About 17% said they had not participated in any CLC events beyond their local community.
- When asked how CLC-USA can better support members, the most frequent response was providing materials and resources for communities to use (almost half). The next most common responses were to offer retreat experiences, provide more community support through guides and other means, and offer opportunities for mission and immersion experiences.
- When asked about the CLC-USA re-organization process, almost 20% of the respondents said they did

not know about the process. However, the overall feelings about the re-organization were positive with more than 50% saying they were hopeful and 75% picking one or more of the positive responses.

- More than two-thirds of the respondents were over 50 years of age and less than 15% are 40 or under. Seventy percent of these younger members are from Dong Hanh.

Some preliminary findings from the community portion of the survey include:

- Almost half of the 119 responding communities have formed since 2000. About a quarter formed before 1992.
- Seven members was the most common community size. About a third of communities had 6 or fewer members and about 15% had more than 15 members.
- About three-quarters of communities meet every 2 weeks or twice a month. Most of the rest meet monthly.
- When asked about the DSSE process (discern, send, support, evaluate) almost half the communities said they had used it, but just 6% said it was a regular part of their community's life.
- The challenges most frequently cited by communities were struggling with the idea of mission and being an apostolic community, losing members or having too few members, and some members not fully participating or missing meetings.

Complete survey results are available on the Working Group website (<http://clcwg.info/>). These results reflect a more detailed analysis of survey information, including data quality cleaning. The Working Group is also reviewing the many written responses provided by members. Information in the survey is being compiled to update CLC-USA membership records.

Financial Update of CLC-USA

Kitty Gray, Treasurer

Your generous financial support has allowed CLC-USA to make significant progress on many important initiatives in 2011.

Service to Others

- The National Formation Team held two guides workshops in 2011. The first was held the weekend of March 31 – April 2 at Mt. Manresa in Staten Island, New York for guides wanting to form new CLC groups, welcome new members into an existing CLC or to deepen their own experience of CLC, referred to the *Welcoming Stage*. The second was held the weekend of September 29 – October 2 at Creighton University Retreat Center in Griswold, Iowa for guides preparing to lead CLC members and their small communities in the deeper formation beyond temporary commitment. This is referred to as the third stage, characterized by *The Process of Growth in CLC: Guidelines for Formation* as the stage of discernment of vocation, which lies between the temporary commitment and a permanent commitment.
- The Apostolic Advocacy & Action Team helped organized several “call to actions” during 2011 including joining CVX-CLC communities in 25 countries to show solidarity with the Coalition for a Worthy Education in the Dominican Republic (DR) to ask the DR government to comply with the General Education Law and allocate the minimum 4% of GDP of the DR to education.
- The CLC Leadership Fund continues to support the education of a graduate of St. Aloysius Gonzaga School, Nairobi, Kenya, now attending Loyola University in Chicago.
- As part of the World CLC community, our national dues help support the building of God’s kingdom throughout the world and provides for active participation at the United Nations.

Benefits to CLCers

- CLC – USA’s web site has been updated and now provides for CLCers or visitors to the site to ask questions, post comments and inquire of CLC presence around the country. Some parts of the virtual “National Office” are still a work in progress, but the framework is there to grow as the national community grows.
- The second Leadership Assembly was held in Pittsburgh over this past summer with the theme of continuing to examine how we are called to be unified as a national community.
- The Working Group continues to carry out its charge from the National Coordinating Council (NCC) to develop a framework to become a more effectively organized apostolic body. A recap of its work to date can be found in the previous *Harvest* article, “The Framework for a New Way of Being Together”.
- Youth & Young Adults continue the work under a previous year’s grant to complete a reference manual for college CLCers and meeting resource tools for post-college young adults. Work also includes leadership development through *Cura Personalis* and other university collaborations.



**Thank you
for your generous support,
sine qua non!**

Need for additional funding

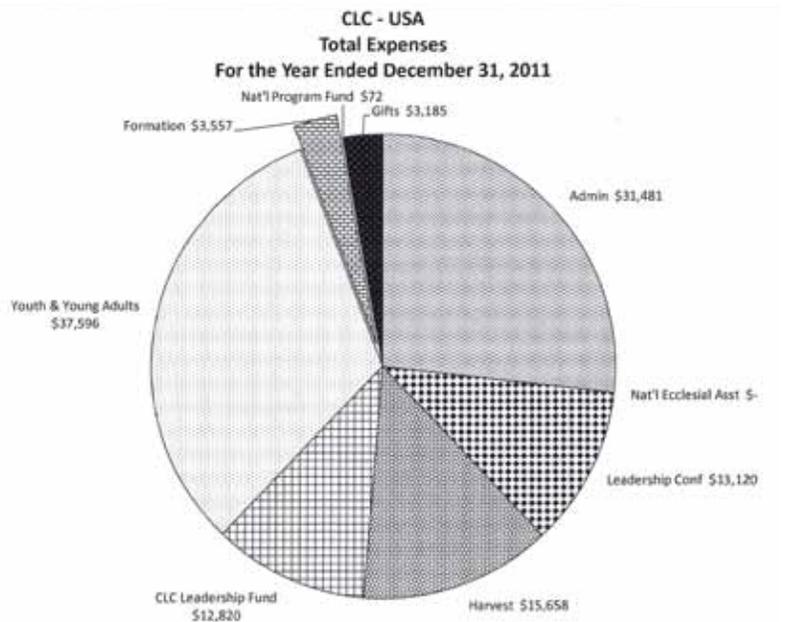
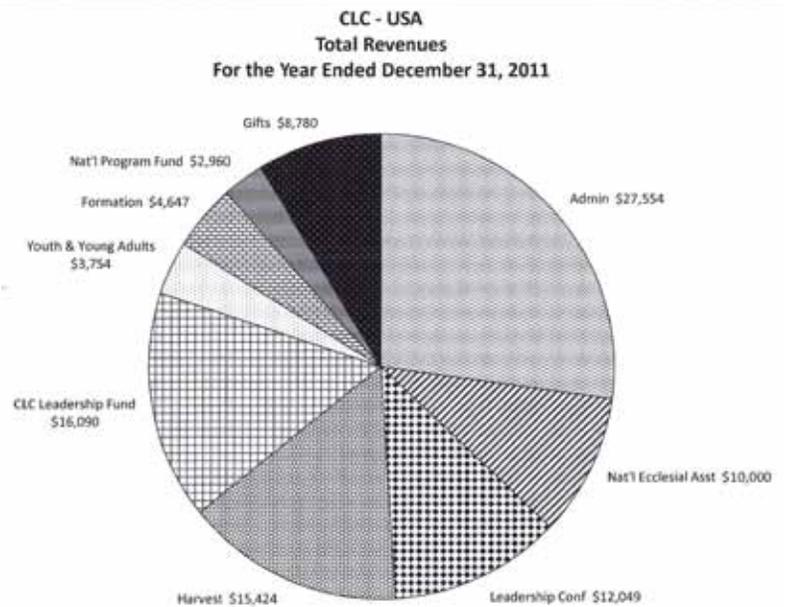
- Supporting our CLC – USA mission through on-going big or small contributions is one way you can ensure the success of the following programs that are identified as a means for the national community to be more visible in its apostolic witness and service:

- Lightworks Ministry – a 14-week Ignatian home retreat program with weekly group reflection focused on coming to know Christ through prayer
- Marriage Renewal Workshop – an Ignatian-based program which focuses on renewing and strengthening the marriages of participants
- S.E.E.D. – the acronym for Search, Embark, Experience and Develop – an Ignatian weekend retreat program for children ages 8 – 15, accompanied by their parents, to find God in all things
- Formation for Mission – bringing together the Apostolic Advocacy & Action Team with other CLC leaders to assist in discerning and planning priorities for communal apostolic actions as a national community
- Through Regional dues, CLC – USA is able to produce *Harvest*, host and participate in leadership gatherings which help set strategic directions of the organization and connect to the larger Church through meetings with the USCCB and Jesuit Conference.
- CLC Leadership Fund continually looks for assistance in providing support in breaking the cycle of poverty and improving the quality of life through education.

Financial Summary:

For 2011, CLC-USA unrestricted expenses exceeded revenues for a net loss of \$3,330. The year’s deficit was primarily due to agreed-upon reimbursement to the California Jesuit Province of staff’s partial benefits and the expensing of the 2010 third issue of *Harvest* in 2011. As for Restricted Funds, these funds are set aside for their intended purpose and have no impact on CLC – USA’s unrestricted net revenues and expenses. See the graphs for details regarding revenues and expenses for the year ended December 31, 2011.

If you have any questions, regarding dues, finances, etc., please contact Kitty Gray, CLC – USA Treasurer at treasurer@clc-usa.org or your regional representative.



Metro New York Region

Ginnie Bailey



Ginnie Bailey holds a Masters in Science in Marriage and Family Therapy. She has served on the staff of several Catholic parishes, formulating Family Ministry Programs, Parenting Classes, Women's Spirituality and Couple's Enrichment Workshops. She is a Certified Gestalt Therapist, and currently provides supervised counseling to individuals, couples

and families in her home parish of St. Catharine in Glen Rock, NJ, pending licensure. She speaks on topics including personal growth, spirituality and social justice. Ginnie is currently serving as Chair of the Metro NY Region of CLC.

The Metro New York Region has had a great year together so far! Our Epiphany Celebration was a beautiful get-together, beginning with Mass, as is our custom, and then spending the rest of the evening socializing, continuing ongoing discussions about our individual and collective mission, and dancing together ... with varying degrees of skill, but lots of fun for all!

Our Advent Day of Prayer was very fruitful, both spiritually as well as organizationally, as we began to consider and discuss our collective charism in CLC, and to ponder the shift we are being called to make, from seeing ourselves as a Community of Apostles, to seeing and experiencing CLC as one world-wide Apostolic Community.

Fr. Bernie Owens, S.J. inspired us with his knowledge and wisdom on the topic, and charged each of us with a passionate call to respond more fully to Christ's mission of establishing the Kingdom here on earth. A spirited discussion ensued, which touched on both the organizational implications of such a charge, as well as the philosophical groundings for it. What follows is a synopsis of some of the thoughts and inspirations that were articulated throughout the day.

While the prospect of giving ourselves more fully to a communal sense of purpose and mission inevitably gives rise to some trepidation at the feared loss of control and

balance in our lives, it is also quite evident that doing just that, joining forces as one global community, can tremendously increase our effectiveness, as well as expand our sense of unity as CLC. I believe that the very central tenets of our Ignatian Spirituality provide us with the very sense of security we need to surrender to this call. If indeed, we are being called by God to make this shift, we can and must rest in the fact that this call comes as an invitation from our God to be more effective Apostles, not more busy Apostles; a more cohesive Community, rather than a more scattered one; living in a smaller, more unified world as opposed to a collection of communities in isolated villages and groupings throughout an enormous world. If we choose to see this call correctly, I am quite certain that it can only prove to enhance our experience of CLC, increase our awareness of God's care and work in our lives, and make more potent our participation in bringing about God's Kingdom. And in the process of all that, we will gain the richest of blessings, a deepening of our relationships in CLC, which will provide the utmost levels of mutual support and engage in an unsurpassed depth in the sharing of our faith and our endeavors.

There were many consolations voiced throughout the day, which I will try to summarize. A great deal of the consolation felt and expressed involves the power that can be experienced through participation in a unified group with a common charism (Ignatian Spirituality), and a common goal (The Kingdom), with so many sub-goals (our individual and collective involvement in Mission). There is enormous and expansive consolation in being a part of this unified global community, sharing from our diversity while celebrating those factors that unite us. Examples were offered that testify to the effectiveness of joining forces with specific foreign communities for mutual prayer, friendship and support as well as for making strides in our social justice concerns. Sharing of our ideas and efforts have been seen to bolster the work of groups such as NGO's through CLC's participation in the UN, which in turn helps to educate us on what needs there are in the world and how we can get involved.

There were a few desolations put forth, many of which were related to one another. Of course we know that we are all busy with the demands of our specific life situation and calling, and shudder at the thought of being asked to do more. Additionally, we are impassioned by the causes that speak to us in our hearts, and perhaps in which we are

already quite active. The question rang out, “Do I have time and energy for more?” A few voiced concern that we tend to pursue work that we are comfortable with, rather than challenging ourselves to become open to broaden our horizons in terms of our mission, individual and collective on all levels (local, regional, national and global).

Far more abundant than desolations per se, were thoughts and concerns that were voiced, which can serve as challenges as we continue to examine this shift, and can provide an outline of work that needs to be done, in order to ensure our successful transition.

Improved communication on all levels of CLC tops the list of changes that are essential as we move towards more fully becoming an Apostolic Global Community. Enhanced communication will pave the way for the sharing of resources we need, as well as preventing duplication of efforts that result from isolation and internal focus. As communication expands, we need to find a way to discern what specifically each one of us is being called to do in light of one-another’s activism. Truly there is only so much that one individual can become involved with or do. Again, I draw from our principles of discernment, to assure us that awareness does not necessarily obligate us to action on an individual level. Through careful, daily discernment, I become more certain of my conviction to act as the Spirit is moving me while appreciating the ways that others are living their mission and call. For example, I can take comfort in the fact that a fellow CLCer is becoming active in immigration or water issues, offer a prayer, and occasionally a dollar in support of that mission, and feel freed to continue in the work that inspires me. I can also be aware of the National and Global statements of mission in CLC, and participate to the extent that is possible in my given circumstances. However, my awareness of these issues tends to result in my speaking about them more clearly and from a more informed position. The topics then weave their way into conversations throughout my social sphere, and exert an influence even without my lifting a finger!

Throughout our day, we experienced the tension between nurturing our individual sense of mission, and discerning and participating in the collective Mission of CLC on a Global and National level. I believe that persevering through this issue, and easing our way to a peace-filled resolution will result in a more cohesive, more powerful and more effective Apostolic Body in World CLC. As I ponder how to go about living with this tension, I think about a family. I contemplate each of my three children, three human beings as different as I ever could have dreamed of coming from the same set of parents. They are three beautiful, unique individuals, with their own passions, their own callings, their own quirky personalities, and

their own light within them. All the while, I am pursuing my own passions, my own calling, and my own personal mission in the world. And yet, there is something invisible, something very strong, something ineffable that unites us, and even influences us as a family and as individuals. When we gather around the table, we talk about what we do, what fills us with joy, what challenges us and what inspires our action in the world. There is something unmistakable that makes us one family, and stronger and more joyful for our unity. Through our conversations, we occasionally discern on a collective action, one that arises from the totality of the energy and gifts among us that we participate in together. We lose nothing of our individuality in this process; it is a gain for all. We hear people speak of a “family resemblance.” I believe there is an interior resemblance as well! So can it be for CLC on all levels.

We are very fortunate that Fr. Bernie Owens SJ. will again lead us in our Lenten Day of Prayer, as we go more deeply into this same topic and explore the power of the DSSE (discern, send, support, evaluate) process!

The Metro New York Region has co-sponsored a program, “A New Way of Looking at the World.” This was a “discussion about an alternative economic model that would measure and value human fulfillment and flourishing as the marker of economic progress rather than look at the profits that accrue to just a few.” This came from the Center of Concern in Washington DC, and the presentation took place at St. Francis Xavier Parish on February 8.

Many have stated that our world is at a turning point. It is time to recognize the inequalities that plague our society, the rapid depletion of our natural resources, the positive and the de-humanizing effects of our technological explosion. We in CLC are blessed as a world-wide lay community committed to bringing about spirit-filled change in our society. How better to accomplish that, than to utilize the communication resources we have, and join forces in support, in action and in Faith, as One Apostolic Community!

South Florida Region

Fr. Marellino García, S.J.

Several years ago, and after a process of discernment, some members of the Christian Life Community from the South Florida Region (Carlos de la Torre, Rosita de la Torre, Marcia Iglesias and others), encouraged by Father Víctor Hernández, S.J., began offering the *Spiritual Exercises* under Annotation 19.

As you can imagine, our members were very concerned about bearing that responsibility, but after a period of preparation — here and abroad — and with very much help from the Holy Spirit, they began offering the *Spiritual Exercises in Daily Life*, first at Manresa Retreat House and later at different parishes in the Region.

A very rewarding experience followed. After the Exercises were completed, some members of the different groups began asking if they could continue meeting in order to keep that spiritual atmosphere that had been so helpful for them. Obviously to attract new members to CLC was not and is not our main objective when we offer the Exercises, but over the years we have found that it is definitely a very good way of presenting the possibility to join the Christian Life Community to all those who have decided to follow Jesus more closely.

This mission has been a true blessing for our Region.

Missouri Region

Mary Wescovich

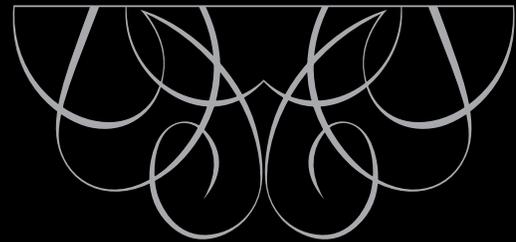
In the spirit of the Epiphany, we continue to offer our gifts for the building up of Christian Life Community in our region.

The Fall meeting of the local CLC Board led us to look deeply at becoming more discerning as we invite members to join us in various leadership work. In the past year our board has Cathy Hoehn representing Pilgrims CLC. The meeting became the stepping off point for World CLC Day this coming March. Discipleship CLC generously took on the task of preparing for a day of prayer and discernment. It will be held on Saturday, March 24 at St. Francis Xavier College Church on the campus of Saint Louis University. Packets have been distributed to each local CLC to use in preparation for the day. A huge thank you goes out to Sr. Mary Ann Wachtel, Pat Carter, Judy Szot and Sr. Pat Hottinger from Discipleship.

Fr. Robert (Cos) Costello, S.J. opened the annual Advent gathering at Don and Yvonne DeHart's home with Mass at 4pm. Cos inspired us to delve into this time of waiting with words of encouragement and led us through the scripture containing the genealogy of Jesus. He spoke to us about how as a young novice in seminary, on Christmas Eve they recited the genealogy in Latin. After the liturgy, we continued with fellowship accompanied by a simple meal. This year attendees included several newer CLC members from Nicholas Owen and Friends in the Lord.

Don and Yvonne collected the items for St. Aloysius High School in Nairobi. We are in the process of mailing them off to Africa for the students to use and enjoy. Yvonne and Don have an ongoing relationship with the school and several of the CLC members there since they traveled to Africa almost two years ago, visited and met students, alumni, teachers and members of the school board.

IN MEMORIUM



—*Clare Summers, John XXIII CLC, St. Louis (Clare worked at the National CLC office in the 1970's and 80's.)*

—*Father Jerry Clifford, People of St. Paul CLC, St. Louis (Father Jerry was a diocesan priest in the Missouri Region.)*

—*Dermott Smith, Sacred Circle CLC, St. Louis (Dermott was a noted physician.)*

—*Al Schmitz, S.J., Gesu Companions, Milwaukee (Father Al was a strong supporter of CLC.)*

—*Catherine Heaney, Loyola CLC, New York*

—*Jacqueline Gagnon, Loyola CLC, New York*

Future issues of Harvest will contain a necrology. Please keep the editors informed of the passing of CLC members so their names may be included.

National Christian Life Community®

Harvest

3601 Lindell Blvd.

St. Louis, MO 63108

Please remember CLC in your estate plan.

*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

Christian Life Community®-USA
3601 Lindell Blvd
St. Louis, MO 63108
www.clc-usa.org

*CLC-USA is a 501 (c) (3) tax-exempt organization.
All contributions to CLC-USA are tax deductible to the extent
allowable under federal law.*

Calendar

*CLC - USA Working Group Meeting
April 12-15, 2012
Houston, TX*

*Leadership Assembly
June 28 - July 1, 2012
Pittsburgh, PA*

Next Issue

Economic Justice