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The Grace and Challenge of Christian Life Community

This second installment of Our Graced History touches me deeply and very personally. I have been a part of Sodality/CLC and its history through all the years covered in this segment, 1967 to 2000, and even to 2013. My commitment to the Sodality/CLC way of life is a defining factor in who I am and who I am called to be in the Church, in the community and in my family. God blessed husband Ray and me with the gift of Ignatian spirituality through the efforts and inspiration of many ‘giants’ in CLC - priests, religious sisters and many, many lay women and men. My memories of close and distant CLC gatherings - from Omaha (1967) to Iowa City (1973), to Washington, DC (1983) to Santa Clara (1989), to Milwaukee (1993), and then very close to home, to Fordham in New York in 1999, and to Nairobi in 2003 as a delegate to the Fourteenth World CLC Assembly - fill me with gratitude and awe. The assemblies brought together CLCers from around the country and from other parts of the world enhancing the sense of belonging to one world community and fostering life long friendships, as well. They provided a forum in which to share common concerns not only within CLC but also within the secular society in which we found ourselves. Being grounded by our Baptism and Confirmation, we reflected on our being called as lay Christians to continue the Lord’s work by reaching out to the poor, the oppressed and the forgotten. We were sent by our community to be the eyes, the ears and the hands of Christ in the world. We did this within the framework of Ignatius’ Spiritual Exercises and by following the mandates that are part of our General Principles and General Norms.

Have you paused during this anniversary year of celebration to reflect on the meaning and impact of Christian Life Community in your life and in the lives of those around you? Our stories of involvement are different but so very powerful - a true testament to the Spirit’s presence in our lives. Consider how you have been called to serve through your membership in Christian Life Community. Recall the people who have enriched your life through community encounters. How have you been involved in furthering the reign of God as a result of the inspiration, the guidance and the support, and perhaps the challenges, that flow from belonging to Christian Life Community? How have you grown in your spiritual and secular life? I believe that your reflections and answers to these questions will bring you a sense of gratitude and understanding about who you are and about the value of CLC in your personal history.

In This Issue

Immediate Past President, Mong-Hang Nguyen, begins by congratulating Rick Kunkle as the new President of CLC-USA. We send our prayers and best wishes to Rick on this special occasion. Then Mong-Hang reflects on her journey as President-elect and President of our national community. She cites the efforts of all she worked with during the time of her leadership. Mong-Hang comments on the 450 year celebration of Ignatian lay communities, the preparation for the World Assembly in Beirut, the next National Assembly in 2014 in St. Louis and the “Journey of Transformation of CLC - USA” which is underway. Join me in thanking Mong-Hang for her dedication, commitment and able leadership to the national community - to all of us.

Marie Schimelfening and Fred Leone give us Part II of the Graced History of CLC - 1967 to 2000. As they explain, this time line is presented using national and world assemblies. It identifies many of the national and world leaders who served our country and the world. Marie and Fred consider them ‘giants’ of CLC.

To inaugurate and celebrate the 450 Anniversary of Ignatian Lay Communities, the Metro New York Region spent a day of prayer (March 10, 2013), looking back on the graces and challenges received as part of Christian Life Community. Five members of the region gave reflections. Three are presented in this issue of Harvest. The remaining two will be printed in the next issue. Read and reflect on: Mary Ann Cassidy’s “CLC - A Graced Journey”; Paul Homer’s “What CLC Has Meant to Me”; and Dorothy Zambito’s “Reflection on the Experience of Sodality/CLC in My Own Life.”
Next we have the brief memoir of Francis Ogutu in “My St. Aloysius Gonzaga and Loyola Experiences.” Francis tells of his early and high school education in Kenya and his unique experience as a student and new graduate of Loyola University Chicago. Take particular note of the collaboration between the CLC in Kenya, the Metro NY CLC Region and the assistance of the Jesuits and lay people who rallied to Francis’ side.

After a teleconference of the Apostolic Action team, KCLC member, Jungsook (Catherine) Chung, shared a homily given at a recent ‘commissioning for ministry’ ceremony by Rev. David A. Smith, M.M. In “Departure Address” he shares the ‘essential virtues of presence as mission and the whole creation as sacramental.’ Jungsook was inspired and so were the members of the Editorial Team.

Catherine Haeyoung Kim of Mustard Seed CLC and Jackie Gilbert of Quest for Metanoia and Ruth CLCs are remembered. See In Memoriam.

Regional Reports from St. Aloysius CLC in Washington, DC and the Missouri Region are included.

Look for Information Notes regarding:
- The CLC-USA Harvest and Communication Survey
- The Announcement of the 2014 CLC-USA National Assembly
- An Appeal from Maryanne Rouse

With gratitude to Our Lord,
Dorothy M. Zambito

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**CLC-USA Harvest and Communications Survey**

CLC-USA is conducting a survey on Harvest and other forms of communication to collect input on how we can better communicate with members and others. CLC members have already received an invitation to complete the survey and many have responded. We would also like to invite subscribers and readers of Harvest to provide input. You can use the web link below to go to the on-line survey. The survey should take 10 to 15 minutes to complete. We appreciate your time in responding to our survey.

If you are a CLC member and have already responded to the CLC communications survey, you do not need to complete this survey (it is the same survey).

http://tinyurl.com/lgukvmk

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**SAVE THE DATE**

**2014 CLC-USA National Assembly**

**July 10 - 13, 2014**

From Our Roots to the Frontiers

"This is my Son, the Beloved. Listen to what He says." (Mk 9:7)

Washington University, St. Louis, Missouri
May the joy and peace of our Lord be with you, my CLC companions and friends.

On June 6, Rick Kunkle was installed as the President of CLC-USA for the 2013-2015 term in a NCC virtual meeting. Nineteen members of the NCC community were present for this historical moment. Rick, congratulations!!! May the Holy Spirit guide you in your new role and grant you wisdom and clarity as you lead CLC-USA on the transformation journey.

As I reflect on my journey as President-elect and President of CLC-USA, my heart is full of gratitude. I thank God for calling me to the CLC vocation and for choosing me to lead CLC-USA for the past two years. I am grateful for all the lessons that God has taught me: sacrifice, humility, patience and (above all) “Let go and let God.” I am also grateful to all my CLC brothers and sisters who have supported and prayed for me throughout my term. I am in awe of the works of our national officers, NCC members, committee chairs, Ecclesial Assistants, regional chairs, and many others in leadership positions. They have been working together through challenges, called to fulfill many roles and carrying many crosses. They have accomplished all with such grace and humility. My hat is off to all of you!

The first half of 2013 was marked by four big events/activities in CLC: the Celebration of 450 Years of Ignatian Lay Communities, World Assembly preparation, preparation for the 2014 National Assembly, and the communal discernment process of the reorganization framework. I’d like to share with you the details of these events/activities and together let’s give our thanks to God for so many blessings to our community.

The Celebration of 450 Years of Ignatian Lay Communities

We are three months into the Jubilee celebration. We had a good start. On March 24, a day before the World CLC day, the CLC-USA 450th Anniversary Task Force sent out the first monthly e-newsletter to kick off the celebration. The e-newsletter listed anniversary events, activities and resources to inform, engage and build relationships among CLC-USA members and our friends in the Ignatian family. Since then, there have been two additional issues of the e-newsletter. A webpage is in the final stage of development and should be up and running by the time this Harvest issue is distributed. My thanks to the task force members for this effort. I really enjoyed reading the stories and looking at the photos shared by many CLC groups at their Jubilee celebrations. I invite you to join the World CLC in celebrating and cherishing with gratitude the memories of the Ignatian lay communities that have come before us during these 450 years and contributed significantly to Jesuit-lay collaboration in the mission of Christ.

Preparation for the World Assembly

We are completing our final preparations for the World Assembly. We are making a banner which reflects our journey to become one body. It will be presented by our delegates at the Assembly. Our delegates (Rick Kunkle, Christina Kim and Fr. Jim Borbely) are busy reviewing the Assembly preparation documents and getting ready for the trip. In the spirit of DSSE, please join me in sending forth our delegates to Beirut. Ann Marie Brennan, a member of the Metro NY Region, will attend the Assembly as a delegate of the UN Working Group. I ask you to pray for all those who
will be attending the Assembly, for the host community, and for peace in Syria and the Middle East.

Thank you to the CLC members and communities who have contributed generously to the Solidarity Fund for the CLC World Assembly. The money will help delegates from National Communities with limited resources attend the Assembly and help cover the significant costs for our delegates’ participation. So far we have received over $5000 in contributions. We are grateful for your generosity. Most of the contributions will be sent to the CLC World Executive Council for the World Assembly Solidarity Fund. In addition to the Solidarity Fund contributions, CLC-USA also has contributed $2,000 to help cover the costs for the two observers from Vietnam to attend the World Assembly. This came from a fund we established to support Vietnam on its journey to become part of the World CLC.

Preparation for the 2014 CLC-USA National Assembly

Initial preparations for the 2014 National Assembly are underway. The date has been chosen, the site has been selected, and the Program Design & Planning Team is being formed. The National Assembly will meet in St. Louis, Missouri at Washington University from July 10-13, 2014. Please mark the dates on your calendar and plan to attend.

The Journey of Transformation of CLC-USA

The communal discernment process for reorganizing CLC-USA to become one body is progressing. Thirty-five leaders in the six reorganization task forces continue to work on the proposals from the 2012 Leadership Conference. They are preparing their recommendations for the NCC in-person meeting in St. Louis from Sept. 21-24, 2013. Some task forces have held or are holding in-person meetings such as the one that recently conducted a survey to collect input from the experience of clusters of communities.

The reorganization has been a challenging journey. Many communities welcome the new way of being together, but others are uncertain or even feel resistance to what has been proposed. I am asking each member in CLC-USA to continue to pray to God for the interior freedom to let God mold us on this transformation journey, so we may become whom we are called to be. “There are very few men who realize what God would make of them if they abandoned themselves entirely to His hands, and let themselves be formed by His Grace. A thick and shapeless tree trunk would never believe that it could become a statue, admired as a miracle of sculpture … and would never consent to submit itself to the chisel of the sculptor who, as St. Augustine says, sees by his genius what he can make of it.” (St. Ignatius)

As we continue the Celebration of 450 Years of Ignatian Lay Communities, I invite you all to reflect on the Jubilee year’s theme. Harvest is dedicating all three issues in 2013 to the World CLC designated themes of the anniversary celebration. In the last issue, we focused on the “grateful remembrance of our history.” This issue is on “living the present with a renewed enthusiasm.” As mentioned in Projects 152, “The celebration of this anniversary could signify a new starting point, refreshing the charisma of our CLC for the challenges of today.” I’d like to offer three suggestions for all of us to reflect on as we renew our enthusiasm in the way of life to which we are called:

• Make a rediscovery journey with your local community on the CLC vocation. Who are we as CLC? What do we hope to be? Since CLC is truly the work of God, the rediscovering of what God is doing in our midst will bring life and enthusiasm to the community. Members of the community are invited to respond to their calling in their own way but through the process of DSSE (Discern, Send, Support, Evaluate) by which they share in each other’s mission.

• Share stories on how you and your community live out the call of CLC through various ministries. CLC-USA is blessed with many ministries, such as the Bridges program, Marriage Renewal Workshops, Lightworks, SEEL, clinics for the poor, social justice work, and many more. Let’s share these blessings with each other.

• Reach out beyond your local or regional community to other CLCs and Ignatian lay communities to share the gifts of unity in diversity.

Let’s be united in prayer and action.

Mong-Hang Nguyen
Past President CLC-USA
In the last issue of this publication we explored the early life of Sodality under the direction of Fr. John Leunis, S.J. We also discussed the history of the Society of Jesus from its prime through its suppression and recovery. We noted that the Sodality and its members across the world were instrumental in bridging that gap.

Looking back from the early 1970s to 2000 brought a nostalgic feeling to both of us. We were very much involved in the World and National levels of CLC. CLC stood on “the shoulders of giants” with many still with us.

So, as in the last issue, we ask you to journey with us again taking in the years from 1967 to 2000. Our World and National Assemblies and other meetings are what we focused on in this issue. One interesting note is that we will be experiencing our Sixteenth World Assembly in Lebanon in July, 2013. We will be experiencing our Twenty-Fifth National Assembly in St. Louis in July, 2014.

**CLC HISTORY CONTINUED**

1965  
Edith M. Westenhaver-Darrow, originally from Cleveland, Ohio, was the Executive Secretary of the World Movement in the Sodality/CLC office in Rome, Italy.

1967  
National CLC Convention  
Creighton University, Omaha, Nebraska  
CLC President - Fred C. Leone, Iowa City, Iowa

1968  
Pope Paul VI confirmed the General Principles of the World Federation of Christian Life Communities on the Feast of the Annunciation, World CLC Day.

1969  
Seventh Biennial Convention - “Christian Life Communities - Builders of the Human Community”  
St. Louis, Missouri - August 21-24  
CLC President - Fred C. Leone, Iowa City, Iowa

1970  
Fifth World Assembly  
Santo Domingo, Dominican Republic

The amended General Principles were approved by the Assembly after tensions in Latin America subsided with the intervention of Alfons Klein, S.J., Germany’s Ecclesiastical Assistant. World CLC President, Roland Calcat and Executive Secretary, Jose Gsell visited the Latin American countries after the Assembly to clarify concerns. Fred C. Leone was elected Vice-President of the World CLC.

1971  
Eighth Biennial Convention - “Toward Life - Challenge and Action”  
Philadelphia, Pennsylvania - August 19-22  
CLC President - Raymond F. Zambito, Locust Valley, New York  
New Executive Secretary - Marie A. Schimelfening, replacing Dorothy J. Willmann  
The Holy See approved the amended General Principles.
1973  Sixth World Assembly - “The Call to be Free: A Community at the Liberation of All Men and the Whole Man”
Augsburg, Germany

Peggy Telscher, an American student, worked for a year in Germany assisting in the preparation for this Assembly, learning German and recording her songs on the *General Principles* (“Followers of the Way”) in German, as well.

A pre-Assembly Formation Course registered a record number of more than one hundred participants from all over the world, helping to create a spirit of unity and sharing one charism despite cultural, social and political differences.

Fred C. Leone was re-elected World Vice-President.

**The Ninth Biennial Convention - “New Communities for Christians: An American Response”**
University of Iowa, Iowa City, Iowa - August 15-19
CLC President - Raymond F. Zambito, Locust Valley, New York

Jose Antonio Esquivel, S.J. introduced group discernment. Sr. Mary Ann Foy, RSCJ, assisted in the process. An Annual Report was given for the first time.

The Development of Peoples Award and the Christian Life Community Award were presented for the first time, as well.

1974  *New Communities for Christians* by Francis K. Drolet, S.J. was published.

1975  Tenth Biennial Assembly - “Reconciliation and Liberation through Christian Community”
University of Massachusetts, Amherst, Massachusetts - August 13-17
CLC President - Timothy Rouse, Omaha, Nebraska
Episcopal Moderator - Bishop Maurice Dingman, Des Moines, Iowa
Executive Director - Marie Schimelfening, Detroit, Michigan

A seven-day directed retreat preceded the Assembly in Providence, Rhode Island. The first *regional structure* was implemented and named: New England Region, Eastern Region, Midwest I Region, Midwest II Region, South Region, Mid-Atlantic Region and West Region.

The national CLC office moved to a new St. Louis location.

The *National Formation Team* was established to prepare a formation program that included Ignatian Spirituality.

1976  Seventh World Assembly - “Poor with Christ for a Better Service: The Vocation of CLC in the Mission of the Church”
Manila, The Philippines

The theme challenged delegates from rich countries when confronted with the poverty in the Philippines and the spiritual richness of the materially poor.

Three international formation courses were part of this assembly: Formation Course I consisted of an eight-day directed retreat followed by a week of developing the CLC Way of Life in a community experience. Formation Course II consisted of an intense experience of the CLC Way of Life with a focus on social commitment. Daily insertion experiences were built into the courses. Some included: visiting a barrio, visiting Mrs. Aquino (first woman President of the Philippines), and attending the arraignment of Mr. Aquino.

Formation Course III was a post assembly happening. This course led to the publication of *Survey*, a 141 page document on formation that outlined the CLC formation process based on the *Spiritual Exercises.*
A National CLC Center was established in St. Louis. A house was purchased and occupied for twelve years. The house was used for national programs and meetings of the Board of Directors and later, the CLC ExCo.

**1977** First Leadership Training Weekend was held in Washington, DC to introduce CLC leaders to the new CLC Formation Program. Subsequently, three more training sessions were held in other parts of the country to prepare and encourage the use of the new formation program.

Eleventh Biennial Convention - “Gifted in the Lord: Minister in His Kingdom”
Loyola University, New Orleans, Louisiana - August 10-17
CLC President - John Brown, Detroit, Michigan
Episcopal Moderator - Bishop Louis Gelineau, Providence, Rhode Island

The meeting was preceded by an eight-day directed retreat and a two-day Leadership Training Program.

The World Christian Life Community applied for status as an International NGO (Non Governmental Organization) at the United Nations. Through the efforts of Betty and Fred Leone, and World Executive Secretary Jose Gsell, this endeavor bore fruition two years later. Thomas Monahan of Loyola CLC, New York, was CLC’s rep at the UN, attending many NGO meetings.

**1978** Preparation for the 1979 National Assembly
Eighty leaders gathered at the CLC Center in St. Louis to plan the process for the assembly.

An International Formation Program was held in Rome, Italy. Maryanne Rouse and Marie Schimelfening attended for CLC-USA.

**1979** Twelfth Biennial Assembly - “The Cry of the People Has Come to Me”
University of San Francisco, San Francisco, California - August 15-19
CLC President - John P. Milan, St. Louis, Missouri
Ecclesial Assistant Pro Temp - Robert Johnson, S.J., St. Louis, Missouri
Episcopal Moderator - Bishop Thomas Gumbleton, Detroit, Michigan

Bishop Gumbleton was a keynote speaker. A children’s program that focused on the Liturgy was presented. Insertion experiences with the poor in San Francisco and a visit to San Quentin prison were provided prior to the opening of the assembly.

Eighth World Assembly - “Call Towards a World Community, at the Service of One World”
Rome, Italy

The focus of this assembly was whether to be One World Community rather than a World Federation. The World ExCo proposed to the delegates of Rome’79 that Ignatian Communal Discernment be used to determine this new structural level. Even with a vote of two-thirds in favor, the ExCo encouraged a three year trial of living as a World Community so as be able to address the reasons why one third of the assembly had not been able to vote Yes. It was recommended to repeat the discernment process at the next assembly.

**1980** Eileen Burke was hired as the new Executive Director of NCLC.
Harvest was initiated as the new CLC quarterly publication. This replaced the Christian Life Communicator.
<table>
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<th>Year</th>
<th>Assembly Name</th>
<th>Location</th>
<th>Date</th>
<th>President/Leaders</th>
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| 1981 | Thirteenth Biennial Assembly - “Seeking God’s Will - Finding Our Way” | King Henry VIII Inn, St. Louis, Missouri | August 5-9 | CLC President - Maryanne Rouse, Omaha, Nebraska  
CLC Ecclesiastical Assistant Pro Tem - Robert Johnson, S.J., St. Louis, Missouri  
Episcopal Moderator - Bishop Thomas Gumbleton, Detroit, Michigan |
| 1982 | Ninth World Assembly - “One World Community at the Service of One World” | Providence, Rhode Island | | Nearby an unanimous Yes from the delegates to become One World Community was looked upon as a human and spiritual maturity of the Assembly.  
Former President of CLC-USA, John Milan, was elected as Consultor to the World ExCo and Marie A. Schimelfening, Executive Director of CLC-USA, was elected Secretary of the world body.  
Thomas Swift, S.J. became National Ecclesiastical Assistant of CLC-USA. |
| 1983 | Fourteenth Biennial Assembly - “We Make Our Way by Going” | Trinity College, Washington, DC | August 3-7 | CLC Co-Presidents - Barbara and Marcelino Bedolla, Columbia, Maryland  
CLC Ecclesiastical Assistant - Thomas Swift, S.J., St. Louis, Missouri |

A pre-assembly retreat was held from July 25-August 2. A Delegate Assembly took place just prior to the Assembly for business purposes. This assembly introduced clusters within the seven regions established in 1975. The office of President-elect was established. A person would serve as President-elect for two years before assuming the office of President for two years.  

The First International Guides Course was held at the CLC Center in St. Louis with forty participants from Canada and the United States. The course was presented by the World CLC Executive Secretary, Jose Gsell and World Vice-Ecclesiastical Assistant, Patrick O'Sullivan, S.J. After this course a new National Formation Team was established in the United States. |
| 1984 | New CLC-USA President - Daniel LeBrun, Taunton, Massachusetts. |
| 1985 | Fifteenth Biennial Assembly - “Community” | John Carroll University, Cleveland, Ohio | August | CLC President - Joan Woods, Bronx, New York  
Ecclesiastical Assistant - John Schwantes, S.J., Milwaukee, Wisconsin |
| 1986 | Tenth World Assembly - “Mary as Model of Our Mission, Being Asked to Do ‘Whatever Christ Tells Us’” | Loyola, Spain | | Father Peter-Hans Kolvenbach, S.J., the Superior General of the Society of Jesus and the CLC World Ecclesiastical Assistant spent two days at the assembly visiting with Jesuits present as well as delegates from each region of the world. In his address he said, “…the Christian Life Communities wish to be a body for the Spirit, as Our Lady was, to set out on mission, to commit themselves in such a way that the Gospel takes flesh and the Beatitudes become a reality for those who are poor, suffering, searching for justice and peace, or weeping.”  
At this assembly, John Milan and Marie Schimelfening were re-elected to the World ExCo as Consultor and Secretary. |
1987 Sixteenth Biennial Assembly - “Rooted Within - Reaching Beyond: Ignatian Spirituality for a Mission People”
CLC President - Renee O’Brien, Omaha, Nebraska
Ecclesial Assistant - John Schwantes, S.J., Milwaukee, Wisconsin

GUIDELINES was an overview of the entire CLC-USA formation process published by NCLC after being prepared by a CLC servant community in Detroit. This document envisioned an experience of the full Spiritual Exercises by all CLC members before they became core (permanent) members.

As a result of serious mismanagement of funds over a three year period, CLC-USA was in a financial crisis - $70,000 in debt! To clear the debt, the house (the CLC Center) had to be sold, a campaign was undertaken and safeguards were instituted. The position of Executive Director was eliminated and Marie Schimelfening was asked to work part time at the National Office which was moved to one room at Jesuit Hall in St. Louis.

Santa Clara University, Santa Clara, California - August 10-13
CLC President - Claire Hollis, New Orleans, Louisiana
Ecclesial Assistant - John Surette, S.J., New England

1990 Eleventh World Assembly - “At the Service of the Kingdom - to Go Out and Bear Fruit”
Guadalajara, Mexico

This assembly was charged with the task of reviewing and accepting a second revision of the General Principles and General Norms with inclusive language in all the world languages that CLC speaks.

The National CLC Archives was established. The materials were sent to the Archive Library at Marquette University in Milwaukee, Wisconsin.

Delegate Assembly
Creighton University, Omaha, Nebraska

The Vision, Mission, Values Statement was approved as the Preamble to the By Laws of the National Christian Life Community.

1991 Eighteenth Biennial Assembly - “Discerning Hearts for Servant Hands”
University of Scranton, Scranton, Pennsylvania - August 8-11
CLC President - Mary Ann Connor, Omaha, Nebraska
Ecclesial Assistant - Walter Farrell, S.J., Detroit, Michigan

The keynote speaker was Jose Reyes, Executive Secretary of the World CLC. The National Leadership Community met after the assembly. The proposed regional structure would consist of ten regions that would be aligned with the ten Jesuit provinces (proposed by the Omaha CLCs). The leadership would be reorganized to have an Executive Council (ExCo) which included the President, President-elect, Secretary, Treasurer and Ecclesial Assistant. It would include a National Coordinating Council (NCC). The NCC would consist of a representative from each of the ten regions. If the structure was accepted, a team would develop a set of guidelines and report back at the next assembly. Due to budgetary constraints, the National Formation Team was discontinued after nine years.
The **Pedro Arrupe Charitable Trust** was launched. The trust has grown and continued because of the generous contributions of individual CLCers. The trust assists in projects which benefit CLC, the Church or the community. Over $65,000 in grant money has been distributed.

1993 **Nineteenth Biennial Assembly - “Finding God in All Things”**
Marquette University, Milwaukee, Wisconsin - August 5-8
CLC Co-Presidents - Edward and Marilyn Bourguignon, Cleveland, Ohio
Ecclesial Assistant - Walter Farrell, S.J., Detroit, Michigan
Episcopal Moderator - Bishop Kenneth Untener, Saginaw, Michigan

Dr. Monika Hellwig presented the keynote address. Roswitha Cooper, Executive Secretary of the World CLC, was also one of the speakers. The new structure for leadership proposed in 1991 was submitted for discernment and was accepted.

1994 **Twelfth World Assembly - “CLC Community in Mission: I have Come to Bring Fire to the Earth, and How I Wish It Were Already Burning!”**
Hong Kong - July 21-31

This assembly raised a number of questions about local communities being committed to mission in an Ignatian sense.

1995 **Twentieth Biennial Assembly - “Called and Sent”**
John Carroll University, Cleveland, Ohio - July 27-30
CLC President - Joan Felling, St. Louis, Missouri
Episcopal Moderator - Bishop Roger Kaffer, Joliet, Illinois

The Delegate Assembly took place from July 30-August 1. The new regional structure was implemented in alignment with the ten Jesuit provinces for closer collaboration between CLC and the Society of Jesus. A member of each region was elected to serve as a regional rep on the newly established National Coordinating Council.

1997 **Twenty-first Biennial Assembly -**
Loyola Marymount University, Los Angeles, California - August 7-10
CLC President - Dolores Celentano, Staten Island, New York
Ecclesial Assistant - Laurence Gooley, S.J., Seattle, Washington

1998 **Thirteenth World Assembly - “A Letter from Christ, Written by the Spirit, Sent to Today’s World”**
Itaici, Brazil - July 21-August 1

Delegates wrestled with the challenge of “deepening our identity as an apostolic community” - clarifying our common mission under the theme.

Fordham University, Bronx, New York - July 15-18
CLC President - Patricia Carter, St. Louis, Missouri
Ecclesial Assistant - Laurence Gooley, S.J., Seattle, Washington

The Common Mission document which came forth from the World Assembly in Itaici was used as a working document at this assembly. It was utilized in conjunction with the reflections made by Mary Nolan, World CLC Vice President from Australia, and our delegates. Prayerful personal reflection and plenary sharing were important parts of the assembly process.
Pictures from the Archives

Delegates from the Ninth World Assembly in Providence, Rhode Island visited New York before and after the Assembly.

Members of the Lebanese delegation are shown with Christine and Dorothy Zambito.

Delegates from Zimbabwe (Rhoderick and Sarah Jane) and Italy (Fathers Achille and Chico) shared stories during breakfast.

Mary Smith of Locust Valley CLC was lector at a home Mass offered by and for delegates of the World Assembly.
The 21st Biennial Assembly of CLC-USA was held at Loyola, Marymount University in Los Angeles.

The 22nd Biennial Assembly was held at Fordham University in New York.

CLC-USA President, Dolores Celentano, World Vice President, Mary Nolan, National EA, Larry Gooley, S.J., NY Regional EA, Dan Fitzpatrick, S.J. and Young Adult Delegate, Chris Schroeder presented reflections on the World Assembly in Itaici, Brazil, ’98.

The Filipino choir provided music for the Liturgy of the Holy Spirit at Fordham.

Incoming CLC-USA President, Pat Carter poured water from her home place (St. Louis) into the common bowl as part of the Blessing of Waters ritual during the Assembly.
An Invitation

I was invited to the CLC way of life over 30 years ago. I had graduated from the Religious Education program of Fordham University, had experience faith sharing in Renew groups and now wanted to deepen my prayer life. A fellow catechist at my parish invited me to ‘come and see’ what CLC was all about.

Her timing was extraordinary. A little more than a year after being in CLC I was diagnosed with breast cancer, had surgery and tough chemotherapy. Being part of the North New Jersey CLC (NNJCLC) was life giving for me and supportive in the recovery process. CLC members reached out and encouraged me.

All the present and past members of my community have touched me with their deep faith and generosity. Some have shown me how to live lovingly and patiently with suffering either physical or emotional. Others have supported me through their professional experience. I am most grateful to Father Dan Fitzpatrick, S.J. our Ecclesial Assistant, who traveled tirelessly from New York to Bergen County, New Jersey to facilitate our formation in meetings, retreats, and by sharing great Ignatian resources. Fr. Dan modeled well what CLC is about and grounded us in Christ’s love for each of us and in the General Principles.

I was attracted by the cultural diversity of CLC. The wider scope of a Metro regional, national and world community opened up new horizons for me. I enjoyed attending our national assemblies, where the CLC charism of Prophetic Mission was re-emphasized. Our national magazine, Harvest, helps to bring relevant national and world issues to my attention. The face of World CLC for me is a young woman studying at St. Aloysius High School in Nairobi, Kenya. Our local community has chosen to support her. She is very poor, but works hard, and is taking advantage of the education and formation she is receiving at St. Aloysius.

Prayer Life

Through CLC my prayer has changed drastically as a result of exposure to Ignatian spirituality. Ignatian retreats and good spiritual directors have formed me in new ways. Prayer is no longer a task nor about more knowledge of Jesus, but rather being there with Jesus. God takes the initiative, subtly inviting me to waste time in silent listening. I no longer have polite monologues, but speak from my heart and share strong feelings and then listen. Taking the time each day to feel God’s love, using a psalm or line from scripture makes all the difference. It carries me for the rest of the day because I know that with all my failings I am cherished by God.

The Gospels have come alive for me through Ignatius’ use of the imagination and praying from the heart for what I desire. About twenty years ago, as our family nest was beginning to empty, I was hurt very deeply. I confessed to my spiritual director that I didn’t think I could ever forgive the person who had hurt me. She wisely quoted the place in the Exercises where Ignatius encourages us to pray for the desire to desire a special grace. So I spent a long time, praying for the desire to accept the grace to forgive and to ask for forgiveness. As Ignatius urges us to pray with the imagination, I placed myself in the Gospel of Luke and saw myself as the older brother, full of resentment and anger. I did a lot of journaling, but finally over a cup of tea expressed my hurt, and forgave the person who had hurt me so badly. It was like a ton lifted from my shoulders.

I am most grateful to Ignatius and to CLC for the emphasis on the Examen. It is through the Examen, that I can replay my day looking for the many ways Jesus was present as I look at my feelings of consolation and desolation, and the roots of those feelings. Reviewing my journal over a period of time has shown me patterns of isolation and tepidity in concretely responding to God’s love. The Examen provides me a daily occasion for expressing gratitude for the graces and challenges of the day.

Mission

Once a year the regional CLC community invites all members to participate in a Day of Mission. We have gone to East Harlem to help the Little Sisters of the Assumption Social Service Agency. On those days of mission I was working alongside my Filipino and Korean brothers and sisters, ate pizza with them and prayed with them when Fr. Dan offered Eucharist at the end of the day. The grace of these days has been a deeper sense of community, and an awareness of the diversity and richness that makes up Christian Life Community. Our Metro CLC Region
What CLC Has Meant to Me

Paul Homer

Introduction

I’ve been teaching at Fordham Prep for twenty-four years as a member of the Religious Studies department and director of our school’s Christian Service Program, which provides opportunities for our students to live out their call to be “men for and with others.”

I reside on Long Island where I was born and raised. My wife, Karen, and I have two children who are students here at Fordham University.

I’m honored to be asked to speak today about how CLC has contributed to my formation. But I am also very humbled to be doing so before all of you. All here are in a position to testify about their own graces of life in CLC.

Let me start by giving you some sense of the make-up and workings of our Fordham Prep Faculty CLC. We have been in existence for about fifteen years and currently consist of six Prep faculty members and Fr. Dan Fitzpatrick, S.J. The six Prep members include five lay people and Fr. Ray Sweitzer, S.J. Most of the seven of us have been with CLC from the start. Over the years we’ve had other members, including some scholastics who helped us in our initial introduction to CLC.

We meet once every two weeks on a Monday from about three to four thirty. The first half of our meetings is given over to business and “check in.” After that we take about ten minutes away from the meeting room to center ourselves on the readings we did in the two weeks leading up to the meeting. A shared discussion of that takes place in the second half of the meeting. That discussion is led by a different member of the group. Most of the books we read address themes in Ignatian spirituality, and nearly all have been recommended by Fr. Dan since he is aware that other communities had enjoyed them. Our most recent read was The Seven Fold Yes by Willi Lambert, S.J.

“The check-in”

I think for many of us “check-in” is the highlight of the meeting. Although “check-in” started out in the early years as almost exclusively a recap of news about family, life at the school and ministries, it has been almost miraculous to see how over time our relationship with God has become a regular topic of our reflections. I think many of us at the start had the mindset that one’s faith was a private matter, but CLC has helped each of us develop a kind of sacramental awareness. We became increasingly comfortable disclosing to others ways in which God’s presence has been palpable as well as stretches when we’ve felt disconnected from God. Hearing others in our community talk and perhaps more importantly hearing ourselves talk about God has made it easier for us to speak in wider circles about our faith, such as on faculty retreats. One of the great gifts of CLC is to find it more and more natural to share our faith with others.

Our “check-ins” have enriched already established friendships and created a real sense of a community united in faith. It’s impossible not to feel your lives intertwining with others as you speak and listen with loving hearts about life in community and life in family, about joyful milestones like births and major birthdays, graduations and vacations, as well as life’s trials like economic woes, sickness, infirmity and death. To be able to process those powerful experiences with others in the language of faith has brought all of us much consolation.

Witness

Being in CLC has inspired me to seek to do more to live out my calling as a disciple. Reading materials about
being on apostolic mission and listening to the generous self-giving of my companions has quickened in me a desire and duty to serve beyond the walls of my school. Like all of you, I have probably said yes to more requests to help than I would have or probably should have, but the blessings have far outweighed the burdens. CLC has encouraged me, as it has many of you, to take part in programs like Pre-Cana, CCD, ESL and RCIA. I’ve felt very much that my vocation to those ministries has been discerned and nurtured collaboratively in CLC, through prayer and advice. My companions have also helped me to discern when it has been time for a change.

CLC has been a refuge for me as I have often despairsed about the Church during this dark past decade. Seeing what dedicated and educated lay people in our CLC and all CLCs are already doing in and for the Church has given me reason to be hopeful. I can’t tell you how consoling it is to be able to talk with priests like Fr. Dan and Fr. Ray, to be able to share frustrations and anger without being condemned, and to hear that they share many of the same concerns. Their wisdom, borne of their experience and spirituality, has been a source of great strength. CLC has often been my primary face of the Church. Gatherings like this one today increase that sense of hope.

**Self-Understanding**

CLC has not only inspired me to look and go outward, but it has contributed immensely to my own self-understanding. I have learned much about myself, sometimes more than I might have wanted to know. I guess it’s impossible to speak with the same people every two weeks for fifteen years about our lives and the movement of spirits within those lives without spotting identifiable patterns in our thoughts and in our words, in what we tend to do and in what we tend to fail to do.

Let me give you an example. One of the books we studied was *Hearts Burning* by Father Ramon Bautista, S.J. In his chapter on the *Examen* he reflects on Ignatius’ idea of a dominant vice, a root fault or weakness of ours from which most of our other faults stem. I think we were all fascinated by the idea that we each have a core defect that could help account for many of our sinful tendencies—like perfectionism or perhaps a sense of unworthiness. Needless to say the first thing we did during our discussion of that concept was to speculate about the dominant vice of everyone else around the table!

It was great fun until Fr. Dan reminded us in his usual avuncular way that that really wasn’t in the spirit of the *Examen*. He called us instead to take an honest look at ourselves and to share what we were comfortable sharing with our companions. I came to the realization that my Type-A Germanic personality fuels an exaggerated need for things to work out perfectly to the point that I am easily frustrated and downcast when they don’t. I suffer from the twin-problem of the tyranny of the “to do” list and an unreasonable expectation that life should unfold neatly and fairly. Though I’m not cured of that root vice, my ability to own up to it, to my companions and their response of love, support, and some good natured ribbing has robbed that vice of much of its hold on me. Our reflections on how the Christian life is centered on a God of creativity, novelty, and surprise makes a need for order look misplaced and at times laughable. Believing that life is ultimately fair fails to acknowledge the reality of the cross.

To show you how much progress I’m making in overcoming that root vice, I’ll tell you what happened last weekend. I help out with an ESL program at St. Martha’s parish in Uniondale. My wife joined me for the first time. She immediately fell in love with the students as they did with her. After the class we were on such a high, we decided to go out to breakfast. We talked about the class, how much we admired the students and all they’ve been through and continue to go through, their positive outlooks, and how their affection and respect were so uplifting. After breakfast we went to the car to find a parking ticket. My quarter bought us a half hour and we got back to the car in thirty-eight minutes. $40 down the drain! I was a little perturbed, but Karen told me not to lose sight of the grace we had received that morning. When we got home, I took the mail from the mailman and on top of the pile was an ominous looking envelope from the Nassau County Traffic Camera Violation Commission. I opened it up and there was a picture of our minivan not quite making it through a yellow light, along with an $80 fine. Within ten minutes we were down $120! Ten years ago I would have uttered all my sailor curse words and sulked for days. And though I wasn’t happy, I was able to disconnect the fines from the joy of the morning. I don’t think I would have been able to do that without CLC and a loving and wise wife.

**God**

And, finally, how has CLC changed my understanding of God? Paradoxically, the more time I spend in CLC the less I have to say about the subject of God, not because God has become less important to me, but because my experience in CLC has shown me that for most of my life I’ve over relied on my intellect as the primary point of connection with God. As a teacher of religion and theology, thinking and talking and arguing about God have been my bread and butter. But I’ve spent way too much time talking about God, and not enough time being in relationship with God. Through Ignatian Spirituality and within CLC, I have also come to realize my relationship with God...
takes place much more within the domain of my feelings and passions, desires and emotions than in the realm of the intellect. I experience God primarily in a sense of overwhelming gratitude, a feeling of thankfulness to a God who in the words of the father in the Parable of the Prodigal son says to his Son, “Everything I have is yours.”

I’ll forever be grateful to CLC for helping me to come to that realization, for sustaining me during those times when I lose touch with it, and for encouraging me to share that Good News with the world.

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**Reflecting on the Experience of Sodality/CLC in My Own Life**

*Dorothy Zambito*

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**THE INVITATION**

It was the fall of 1957. I had returned from a summer long European vacation with a teacher friend. Nina had told me about her spiritual director, a Jesuit priest, Father Francis K. Drolet, who lived at St. Ignatius in New York City. Father had formed a group of professional men and women into the New York Professional Sodality. Nina thought this group would be a good fit for me. I followed up on her lead, met Father Drolet and was invited to become a part of the New York Professional Sodality.

In a similar way, my husband Ray (before we were married) was approached by a Jewish doctor, Adolf Berger, and was asked if he would be interested in joining together with a group of Catholic professionals. Ray didn’t realize that Dr. Berger was a convert and member of Sodality. Ray, too, was to become a member of NYPS.

Neither Ray nor I had shared our desire for more in our lives, but Nina and Adolf sensed something that prompted the invitations to us to consider the New York Professional Sodality.

You might pause and reflect on the questions:

“Who do people say I am?”

How did I hear about Christian Life Community?

Who were the people that were my introduction into CLC?

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**THE GIFT of PEOPLE**

There are many people that I could count as blessings as a result of my experience of Sodality/CLC. In the beginning, Father Drolet, moderator, guide, spiritual director and friend was a special gift. It was Father that first introduced me to the Spiritual Exercises and other forms of prayer. It was he who encouraged me to speak up and grow up in the Church. When we had children, Father’s visits to our home gave my family a unique experience of priesthood, far beyond what the parish could offer.

Soon after meeting Father Drolet, my dear husband Ray came into my life as spouse for over 52 years. I reflect often and with gratitude for Ray’s loving presence in my life. How blessed we were to be able to share the Sodality/CLC way of life with each other and with our children and extended family!

I would be remiss in not mentioning Dan Fitzpatrick for his friendship, availability and support in his years as ecclesial assistant even to the present day.

Throughout the years Ray and I were enriched by our contact with CLCers from around the world who were oftentimes guests in our home, sharing not only food and drink, but also our common love and service of God in CLC through the experience of many cultures.

During the time of Ray’s decline, his final journey on earth, my community, Nancy, Carol, George and John spent many hours at Ray’s side and at mine. We truly are as close as family with and to one another.

Pause and reflect:

Who are the persons who welcomed you and taught you about CLC?

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**THE GIFT of PRAYER**

I would venture to say that most of our CLCers were people of prayer before coming to be part of CLC. It was that way for me. So what was different now? In the beginning I was introduced to a fuller participation in the Eucharist. I experienced shared homilies. I was taught about meditation and contemplation and how important they were to my spiritual growth. In a very special way,
the **Spiritual Exercises** entered my life through a variety of retreat experiences. Greater familiarity with Scripture continues to be a blessing. I often wonder where I would be without the *Examen* in my life.

Another gift that Ray and I shared in our married life was the practice of discernment. We did not follow all the steps in the discernment process, but we did pray together, collect the facts, and weigh the pros and cons so as to arrive at decisions that we believed were God’s will for us at a particular time in our married or professional lives. The concerns we were to decide about were varied - as serious as a consideration to adopt a child when I seemed to have a fertility issue or a decision that Ray go on for further study for a Doctorate in Education, or my interest in running for the local school board. We even discerned the choice of the kind of new car to buy, one that provided safe transportation and not luxury. If we didn’t seem peaceful after our discernment, we sought help from our spiritual director and/or our community.

**Pause and reflect:**

Has the practice of prayer in CLC changed the way you think and act?

**THE GIFT of SERVICE**

Jesus provided a model for us when at the Last Supper he washed the feet of the Apostles. He reminded us of how we are to be when He said, “I have not come to be served but to serve.” If Jesus says this, how can I turn away from serving my brothers and sisters - whether poor or rich, old or young, neglected or accepted. If all of us are created in God’s image, who can deny kinship with any?

**Pause and reflect:**

How has CLC encouraged Jesus’ meaning of service in your life?

**THE GIFT of the PROPHET**

Often we speak of the Charisms of Sodality/CLC - namely Prayer, Community and Mission and the authenticity of our communities in light of these charisms. In my many years in the Sodality/CLC, there have been occasions when members have gathered more as prayer groups rather than apostolic communities. Early this week, in a reflection based on the Gospel of the rejected prophet, the author pointed to Jesus calling people to community and then sending them off to announce the Good News. I believe that is a vital part of who we are as CLCers. Part of Jean Vanier’s reflection that day stated, “We have a mission, and if we are not a people of mission, then the community is in danger of closing up, and of dying.” I believe that we have a commitment to our own communities to be the sometimes ‘rejected prophet’ that nudges our members to greater challenges. In my experience, Father Drolet was a prophet pushing us beyond our comfort zone. Father urged members to continue studying matters of the Church, society and the professions so as to be prepared and knowledgeable to make a difference.

**Pause and reflect:**

Who are the prophets in your CLC? How have they challenged you?

My graced history in Sodality/CLC includes some of the following. You might consider some of the questions I ask of myself.

Recognizing the need for awareness:

Who am I and who am I called to be?

Who is God in my life and how do I share in God’s life, especially through Baptism?

Called to be a disciple, that is a learner or student of Jesus:

How important is Scripture in my life?

How do I participate in ongoing formation in CLC?

Discipleship leading to commitment:

How do I follow Jesus in my daily encounters with others?

How would I define my mission in and through CLC?

Recognizing God’s gifts and desiring unity with God requires surrender:

Are prayer and simplicity staples in my life?

Considering God’s manifold blessings, am I ready and willing to return all that I have back to God?

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**Take, O Lord, and receive all my liberty, my memory, my understanding and my entire will.**

You have given to me all that I have and possess.

I surrender it all to You, that You may dispose of it according to Your will.

Give me only Your love and Your grace.

With these I possess all and seek naught else.

(St. Ignatius Loyola)
On September 11, 2001, a year after I finished grade school, I arrived in Nairobi to join my Aunt Mary and Uncle George Ogingo. I had never known how the slums looked since all my young life I had lived near a university town and mostly travelled to the village to see my grandparents. I was shocked to see open sewerage and the dirty environment. Most striking, however, was that people were very happy and children ran around in groups and shouted at each other while playing soccer. I had just come from the village and was trying to understand my new environment when I saw on a small black and white SONY TV owned by my Uncle George smoke coming from the Twin Towers in New York City. The planes were smashing into the two tall buildings. I thought it was a movie clip since I didn’t understand English too well. Later, I came to learn that America, just like Kenya in 1998, had been bombed by bad people. I didn’t know if that meant bad things for me in my first day in Nairobi. What I knew was that my uncle told me that that America was the most powerful country in the world and that this attack was very significant.

The following periods of my life were characterized by lots of expectations and the need to get into high school, but nothing materialized. After grade school, I started to learn a trade as a car mechanic. A friend of my uncle’s family was a mechanic and offered to teach me the skills at a minimal fee. The industry was really tough and getting cars to work on became a problem for my boss. After two years of perseverance, I decided to quit. I had already learned how to fix a car by myself, but there was no market. In 2004, my Aunt Mary urged me to apply to St. Aloysius Gonzaga Secondary School in the slums. It was offering free secondary education to those who had lost their parents to the AIDS pandemic but had no means to get a high school education. I was already out of school for four years and I didn’t see the value of going to a high school in the slums. That would be a waste of time if I didn’t go to college. But my Aunt Mary asked me these important questions, “Do you want to continue the illiteracy in our family (nobody in my family tree has ever had a high school education)? How do you think this training as a mechanic with no market will help you in the future? Do you want to marry at this young age like your village peers?” She offered me so many examples that made a lot of sense and finally told me, “My sister’s son, listen. You are smart and I think you are a book person. Here is an opportunity offered by the school. At least try. Even if you find that it’s not your path, at least you tried.” After these words, I applied to St. Aloysius and was admitted. The rest, as they say, is history.

On February 14, 2005, at the invitation of the school principal, Mr. Dionisio Kiambi, and having met all the formal requirements, I joined St. Aloysius. I was worried about the possibility of not making it among the younger students who were fresh from primary school and were very determined to succeed academically. However, after a while I became comfortable and even went on to become a class representative and served as a student body president for two years. While in these leadership positions, I realized that the school was contributing to something very significant in the Kibera community. The school was raising an army of educated and very promising individuals. In an environment like Kibera where few children are privileged to have many opportunities, success in studies become the only way to have hope of ever escaping the sting of poverty. Therefore most students who were concerned about their future took their studies very seriously. At St. Aloysius there were
no exceptions. Under my leadership and that of two other co-presidents, Marion Osoro and Eileen Adhiambo, we were able to improve the relationship between the student body and the school’s administration. I learned so much about the other students and also got a chance to share my future goals and dreams for my family and the community. I noticed that whenever I asked some students about their lives, the response was the same as what I thought I wanted in life. Every student wanted to succeed, especially my class of 2008. Despite becoming first in the class most of the time, I must confess that my hard work was driven by the competition and commitment I witnessed from fellow students. At St. Aloysius, we attended a monthly Mass celebrated by the school chaplain and co-founder, Fr. Terry Charlton, S.J. Apart from giving us the relief from lots of school work, the Holy Mass provided a chance for most of us to reflect upon our personal relationships with God. Fr. Terry’s homily was mostly integrated with the mission of the school. He reminded us to think always about what the opportunity offered by St. Aloysius meant to us. The other thing that made me feel better about the Holy Mass was that Fr. Terry would always remember the departed souls of our parents. It made us feel like a family. Over the years I worked together with other students to improve our academic performance. By the time we did our high school exit National Examination, I was sure I was going to join the competitive public university under government sponsorship. St. Aloysius had prepared me and the other students to compete successfully in the examination. I was happy when the results were out and I was among those who had qualified to join the government sponsored university. At St. Aloysius, I had two teachers who made an impact on my life and I am always grateful to them for challenging me to give my best effort. They believed I could do much better than I was doing. These special teachers are Mrs. Beatrice Maina (current principal) and Mr. George Obare (the Physics teacher through my senior high).

After graduation through Our Lady of Guadalupe Parish, Nairobi, I was assigned to teach Catholic religious studies (Pastoral Program Instruction) to sixth and seventh graders for six months as part of community service that every St. Aloysius Gonzaga student was required to do. I really liked it and wanted to become a teacher, but then things changed in ways that I had not expected. I joined Fr. Terry for a trip to the United States for fundraising purposes. That’s when the opportunity to study at Loyola University Chicago presented itself through the generosity of President Michael Garanzini, S.J. Mr. Patrick and Mrs. Ann Marie Brennan were my host family when I visited Regis High School, New York with Fr. Terry. They offered to communicate with Christian Life Community New York to help pay for expenses not covered by the tuition scholarship offered by President Garanzini.

My success at Loyola has been due to many factors and I might not be able to mention all of them. First, was the welcome I received from the Chicago Jesuits Office staff, Jeffsmart and Ann Green. They brought bedding and some kitchen stuff and drove me around before I could master the Chicago transport system. Second were the Brennans, their family and children (Mike, Kieran, Paul, and Sarah) who made me feel as though I were among my own family. They freely interacted with me and I always loved visiting them during breaks. In fact, the first time I knew there was someone very generous during Christmas called ‘Santa Claus’ was my first Christmas visit with the Brennans in Glen Rock, New Jersey. I said a prayer, “God bring Santa back every time I visit this good family.” The family, on behalf of CLC and other donors, coordinated effectively my school expenses. I couldn’t have wished otherwise. They remain my true and close family in the United States. They brought in their neighbors (the Bergs, Bob and Marianne, Lynn and Peter Mayer, Perlita and Jim Wohalan), Greg Nolan in Cincinnati, Ohio and many others who were sources of inspiration for my growth in the United States and through my studies at Loyola.

Third, my success at Loyola has been driven by fellow students, the student organizations and the friends (especially Meghan Donaghy and Tameer Siddiqui). They made life more bearable when coping with stressful academic requirements and feeling lonely. Since Loyola is a Jesuit school, service for others is highly stressed even in the business courses, especially Business Ethics. I found the opportunity to participate in students’ community service programs. I volunteered at soup kitches in which I came to appreciate something very important about the United States that was different from my own country. The people of the United States are naturally generous and would labor to see no human being suffer. That’s why there are public social programs to help the less fortunate. I know it doesn’t offer the long term solution, but at least it solves
the immediate problem at hand. Somebody who would have gone hungry gets food through a soup kitchen - a commendable thing I appreciated in this society. In my junior year, I joined the Loyola student government by election. I was very instrumental in advocating for the improvement of diversity within the Loyola community, especially with regard to racial representation, different social classes and nationalities. This effort led to convincing the university administration to consider establishing the position of Vice-president for Diversity within the University Administration hierarchy. At Loyola, I was mostly interested in those groups that were advocating for the social justice issues on campus and around the world. That’s why I participated in the Loyola UNICEF chapter’s annual Mr. Rambler Pageant competition to raise money to help build water sources for developing countries.

While at Loyola, I was also able to participate in Christian Life Community activities on campus and even became a leader of a small group during my senior year. We met and reflected upon our busy lives and saw in what ways we could support one another. Unfortunately, my group became so busy in the second semester that we could not meet anymore. However, I continued being part of the main team and even participated in the food drive in the Loyola neighborhood. Donations were sent to Southern Kentucky for Christmas. I was also a leader in a Search retreat where we assembled students together at a retreat center to share and reflect on our journey through faith. Generally, I would say that I had a fulfilling life at Loyola despite the busy academic schedule in which I had to take courses and perform well in all the general classes and classes in my majors of Economics and Information Systems.

Ignatius of Loyola reminds us to be persons that want to live in a world that does justice. Justice cannot be realized unless we decide to inculcate it in our own values and behaviors. Through the opportunity to study at Loyola, I have come to notice how much the world needs the services of those of us privileged enough to understand how society has been modeled to operate through various power arrangements and economic systems. These haven’t brought many solutions to the world’s problems, but instead have accelerated the same problems.

Right now, it would be easy for me to look at the responsibility ahead of me and the need to solve everything at once. Having gone to school, I have come to appreciate the fact that I have been given this special opportunity to join hands with others who will share in my desire for justice in the world through economic empowerment of the masses. These masses suffer each day for lack of basic needs because of the wrong choices and decisions propagated by various economic and social structures that have been with us throughout the ages.

I dream of the day when I will be able to feel more stable in my own situation, in my family and in my community. That’s my goal. For now, I have to look for a job and see that I can become a source of help for others that might need my assistance in the near future. I am still in the process of job hunting. Since I only have a one year permit, I feel like I am running out of time. God has been merciful through the family of Margaret and Bud Sents in Glen View, Illinois. I have a place to eat and lay my head while I look for work.

All these hopes and dreams would have never existed were it not for the Kenya CLC group and Fr. Terry Charlton. They saw the need and started a school to serve the underprivileged of the Kenyan society. Neither would I have the confidence to share my skills in service if it were not for the generosity of Loyola University Chicago’s President and the Council of Regents. Additional support came from the Brennans and their friends in Glen Rock, the entire CLC in the New York Region and Greg and Michelle Nolan from Cincinnati, Ohio. God bless everyone that was part of this journey. I might have forgotten some, but in my heart, I really appreciate every single contribution.
Departure Address
June 1, 2013

Rev. David A. Smith, M.M.

Your Excellency, Archbishop Andrew Yeom, my brothers and sisters in the Maryknoll family, my dear friend and brother Rev. Fr. Dae Wook Kim, and all of Dae’s family and friends who have joined us on this joyous occasion, on behalf of the Maryknoll Fathers and Brothers, I extend to you a sincere welcome!

Today we have gathered together to acknowledge and celebrate God’s calling of Dae Kim and Dae’s response of commitment. Dae’s vocation is a two-fold one: to be a priest and to be a missioner. This morning our ceremony focused on the priestly aspect of his vocation, while this afternoon we are witnessing to the missionary aspect of his vocation. Both will be integral to his service to the Reign of God upon which he is embarking. We call this a departure ceremony or a sending ceremony. Responding to God’s call, Dae is departing from New York, being sent to Latin America to live and work as a missioner and priest.

So we are all here to say to you, Fr. Dae, that this is your day. Today we celebrate with you and thank God for you. We are praying that God will continue to guide you with his light and protect you from all harm. We are at peace when we agree to let you depart, because we trust in the Lord. We feel confident in sending you to Latin America, knowing that you are enveloped in God’s grace and will seek to do God’s will.

As you so wisely chose the reading from our founder, Bishop James Anthony Walsh, we too want you to take heart and encouragement from his words:

Our work is [God’s] work and you will make no mistake if you look to [God] for guidance. All that [God] seeks from you is generosity and ready willingness to use the opportunities — or meet the difficulties — which will inevitably present themselves.

Fr. Dae Kim, it is right for you to enjoy this wonderful day, its beautiful weather, being surrounded by your family, friends, and fellow Maryknollers. But, remember, starting tomorrow, it will no longer be about you. Mission is not about you, it’s not about me, it’s not about the missioner. You have been chosen and are expressing your “ready willingness” to become a servant of the poor and the marginalized. It will never be about you again. It will always be about them.

One of my first opportunities to get to know Dae was when he came to Africa one summer to attend the Maryknoll Institute of African Studies in Nairobi, Kenya. After completing his study program, he journeyed to Tanzania where he stayed at my house for a few days. At that time, I was living in the city of Mwanza on the shores of Lake Victoria. I had a big, old boxer dog, named Bugsy. As soon as he met Dae, Bugsy fell in love with him – and Dae with Bugsy. They became inseparable. Bugsy followed Dae everywhere, and Dae had a lot of fun playing with Bugsy, getting down on the floor with him, playing fetch with him, and generally just loving him. I even saw them napping together! Why do I bring this up? Well, there’s a little secret that animal lovers tend to share. We believe that the way in which someone treats animals is a good indication of how he will treat people. When I saw how Dae responded to Bugsy and how Bugsy sensed Dae’s goodness, I knew that he was one of the good guys. Since those days together in Mwanza, I’ve made a point of keeping in contact with Dae and encouraging his progress in the seminary. I was both surprised and honored when he
asked me to give this address. I am not a theologian or a missiologist, so Dae, I’m not going to offer you any scholarly remarks about mission, but I will try to share one valuable lesson that I learned during my years in Africa.

In 1988 I was named pastor of a rural parish in Shinyanga, Tanzania. It included thirty different villages, each with its own little mud-hut chapel and a Christian community that usually numbered between thirty and a hundred people. I began visiting each community, celebrating Mass and then staying to share a meal and getting to know the people. Culturally, the Sukuma tend to be a soft-spoken and shy people. I would break the ice in our conversations by asking them questions about themselves. One of the inquiries that I often posed to the elders was to tell me about which Maryknoll priest they remembered the most and why. I expected them to mention Fr. Ken Thesing who was the pastor just prior to me, or perhaps Fr. Dan Ohmann who had been the longest serving pastor. But no – most often they said that the Maryknoller who they remembered the most was Fr. Thomas Keefe, who is now retired here at our Mission St. Teresa’s just down the road on this property. Tom had founded the parish about 27 years earlier and stayed just a few years, so I was surprised that he’d created such a lasting memory. I asked the elders what about Tom made him the most memorable. Perhaps because he was the founding father of the parish, I asked? No, they’d said, that wasn’t the reason. Was it because he baptized the first Christians and brought the holy sacraments for the first time to your village? Nope – that wasn’t it. Well, maybe it was because he built the first church building and the first school? No, no, no, they replied – none of those reasons. So what, I asked? (And here’s your lesson, Dae.) They said, “We remember him best because he visited us in our homes and spent time with us.” That’s what touched them and impressed them the most!

I spent a good deal of time pondering this little revelation. Compared to the huge development projects and building construction that had been done in the parish during its 27 year history, the most significant thing in the eyes of the people seemed so simple. It was rather baffling for a new missioner coming from America where greatness is measured by one’s tangible accomplishments.

During my first year in the Seminary, I heard a story told by a popular spiritual writer, named Richard Rohr. The story goes like this: A long time ago, a lone missioner journeyed into a remote part of Africa where no other missioner had ever been. The people welcomed him. He built a small hut for himself and set about learning the local language and customs. Gradually he started speaking to the people about his faith. They liked what they heard. The word spread about this strange man and his wonderful message. People from other villages started coming to listen to the missioner’s teachings. Some decided to stay and built huts nearby so that they could continue to learn from him. Everyone agreed that he spoke words of truth as they’d never heard them spoken before. After some time, there were hundreds of Africans in the new community. Reports of the missioner’s extraordinary success eventually reached the Vatican where the news was received with great enthusiasm. They decided to send one of their bishops to Africa to find out how this missioner was having so much success.

When the bishop arrived in the village, he was welcomed by the missioner who immediately gave him a tour. The bishop marveled at seeing all the people who were obviously living happy and harmonious lives. Everyone was friendly and greeted him. The bishop kept commenting to the missioner, “This is marvelous! This is wonderful to see so many people attracted to the faith.” After walking through the village and greeting many of the villagers, the bishop got a puzzled look on his face. He turned to the missioner and expressed his concern, “Father, I don’t see anyone wearing a cross or rosary beads, nor do I see any crucifixes or bibles in their homes.” The missioner responded, “Well… bishop, I haven’t actually started teaching them about those things. I thought it better to start with more basic concepts such as charity, and mutual respect, and helping one another.” At that, the bishop was a bit surprised, but he continued by asking, “OK, Father, but the people do understand that they are Christians, right?” Again the missioner replied, “Well… bishop, I haven’t quite gotten to that lesson yet. I’ve been teaching them about loving one another, honesty, and God’s compassion.”
Now the bishop was getting rather distraught, so he said, “Father, if you have just started with the basics of the faith, then certainly you’ve taught the people about the seven sacraments, haven’t you?” Again, the missioner started to explain, “Well, bishop, I haven’t quite gotten to that lesson yet.” The bishop then became indignant and said, “This is a scandal! Father, I insist that you immediately tell these people about the seven sacraments.”

So the priest called the people together as he usually did when he wanted to offer some teaching. The people sat all around him on the ground and listened attentively as the missioner spoke. He began by saying, “As I’ve been telling you, we know that God loves us.” And all the people replied, “Yes, Father, we know that God certainly loves us.” The missioner continued, “And because God loves us, we also experience God touching our lives.” The people responded, “Yes, we know that God touches our lives.” The priest continued, “Well, the ways in which God touches our lives are called ‘sacraments.’” People thought about that and then said, “Well, that is an unfamiliar word, but we trust you and if you say that the ways that God touches our lives are called sacraments, then we can use that word, too.” And then the missioner said, “And the number of these sacraments is seven.” Upon hearing that, all of the people looked quite confused. Finally, one of the elders spoke up. “Father, are you sure?” “Yes, there are seven sacraments.” To which the elder replied, “Father, we thought there would have been at least seven thousand sacraments!”

As this story implies, the role of the missioner should always be to expand people’s awareness and experience of God’s loving presence in their lives – never to reduce or restrict it. To invoke my favorite line from John Kaserow’s class on sacraments when I was studying in the seminary, “The seven sacraments are paradigms of the sacramentality of all created things and actions.”

As those Africans so rightly tried to express: The seven sacraments are intended to open our eyes and teach us to experience God’s love and presence in everything! As missioners we are meant to discover together with the poor and marginalized how God is touching our lives and sharing God’s love. When Tom Keefe visited people in their homes, they experienced God’s love and acceptance of them regardless of how poor or uneducated they might have been. They felt God’s touch through Tom’s simple action. As missioners we, too, are graced by encountering God in the people to whom we are sent. They open our eyes to recognize God’s presence in our lives and in the world.

So remember, Dae, no matter how you understand yourself in terms of ecclesiology or Christology or missiology and no matter what opportunities or difficulties might present themselves – mission is not about you. It is about the people to whom God is sending you. To them, you will be one of the seven thousand sacraments. In you, they will feel God’s touch. And in them, you will discover God’s love. So again, I say, we feel confident in sending you out into the fields afar, because we know that God will be with you. Now depart, Fr. Dae Kim, and go with our blessing.

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**An Appeal from Maryanne Rouse**

I am a member of the CLC-USA National Task Force working on Community Formation. I am trying to find materials from the Regions concerning this topic.

Please let me know if you have used any materials, specifically focused on Community Development.

Contact me at 402-301-3417, mbr614@cox.net, or 1308 Jackson St., #411, Omaha, NE 68102

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**SAVE THE DATE**

**2014 CLC-USA National Assembly**

**July 10 - 13, 2014**

**From Our Roots to the Frontiers**

"This is my Son, the Beloved. Listen to what He says." (Mk 9:7)

Washington University, St. Louis, Missouri
IN MEMORIAM

Catharina Haeyoung Kim, a member of Mustard Seed KCLC, died peacefully in her sleep after a long battle with cancer. Please pray for her and her two adult children and family.

(Reprinted from MARLINKS - Newsletter for the Mid-Atlantic CLC Region)

The Passing of Jackie Gilbert

The headline in the Omaha World-Herald’s article about Jackie Gilbert’s death described her as “devoted to Church and family.” We can add “and to CLC and friends.”

A member of two communities, Quest for Metanoia and Ruth, for more than thirty years, Jackie died February 18, 2013 less than two months shy of her ninetieth birthday, from a recurrence of cancer.

She brought her teacher’s organizational skills and sense of order to CLC. She made our meeting schedules and saw to it that each member had a copy. She tactfully alerted leaders that they would be “on” at the next gathering. She earned affection and admiration for her openness and receptiveness during sharings.

CLC’s regional newsletter was her “baby.” She faithfully sent out emails, with help from son, Tim, to cluster and community leaders urging them to submit material by the deadline, of course. She supported and encouraged her editor whom she herself had recruited, and helped proofread pages before they went to the printer. (Only for the February issue shortly before she died did she give up this task.)

Jackie’s sister, Mickey Dodson, also a member of QM and Ruth CLCs, died in September of 2012. For nearly a year, Jackie had come to her home daily to be with her during that final illness.

Jackie’s funeral Mass was celebrated in her beloved Blessed Sacrament Church. Father Tom Shanahan, S.J., of Ruth CLC and Father Bert Thelen, S.J., CLC’s Regional Ecclesial Assistant, concelebrated with Father Garry Welsh, the pastor.

Jackie had spent all but fifteen years of her life as a member of the parish. That’s where she and her children grew up, and that’s where she was a teacher for forty-eight years. She continued to tutor there as a volunteer after she retired.

Among the awards she received were the Archdiocese of Omaha St. Elizabeth Ann Seton Teacher Award (1992), the Archdiocesan Board of Education Award for Outstanding Contribution to Development (1994) and the Archdiocesan Omaha Urban Council of Catholic Women Award (2001).

Jackie’s husband Joe, a dentist, predeceased her. She is survived by sons Tim, Steve and Mike, daughter Janet Cuddigan, six grandchildren and seven great grandchildren - and a host of CLC friends.

(Reprinted from the North Central Region Newsletter)
Missouri Region—Mary Wescovich

During the weekend of June 7 members of Nicholas Owen CLC, including Jan and Ron Nimer, attended a workshop with Fr. Paul Coutinho, S.J., well known in Ignatian spirituality. John XXIII CLC met June 22 at a local orchard in Southern Illinois for a gathering which included lunch and a visit around the grounds. Bill and Ginny Hufker attended with their daughters, Sheila and Teresa, and four grandchildren. Sheila and her sons are on a home visit. Her husband Gregg works in Pune, India where they are living for a year. We would like to request prayers for the citizens of Oklahoma who have been victims of the tornadoes which caused great damage and devastation to so many in that part of the U.S. Ann Marie Brennan reminded us that we have friends of CLC in Oklahoma City, a part of the Missouri Region. Pat Carter, member of Discipleship CLC, has been named a member of the planning team for the National CLC Assembly to be held in St. Louis, next summer, July 10 - 13, 2014. We look forward to many CLC members coming to St. Louis for this special gathering.

St. Aloysius CLC

St. Aloysius CLC and Prayer Group, in Washington, DC, was formed in 2003. We were encouraged and supported by the St. Aloysius Parish Pastor, Fr. Bruce Bavinger, S.J. This initiative had been taken by Juliet Orzal, a member of Living Waters CLC, Maryland (which was started by Fred and Betty Leone). Participants at first were our own parishioners, but later members of other parishes and ecumenical and lay groups, with diverse backgrounds, joined.

Now, in our ninth year, we meet at least twice monthly. We include scripture reading, reflection and sharing guided by the *Spiritual Exercises*, and prayer intentions. Reflection often is guided by a book relating to an experience of finding God. We focus on developing a better prayer life (through contemplation and consciousness *Examen*), community and mission, and in expressing the sense of our Church being a people of service to others. Anyone who finds the need to be part of a community in prayer and service and is guided by Ignatian spirituality is welcome to join CLC.

Our fourth Day of Reflection was held on March 23, 2013 and had a Lenten theme “In the Starkness of HIS Suffering.” The CLC group helped with the preparation, guidance and logistics for a year-long seminar series, *Companions in Christ*, offered by Fr. Joe McCloskey, S.J., training new directors for the *Spiritual Exercises*. This series was offered at Gonzaga High School. We hope to offer a day of reflection on a regular basis each advent and lent.

Jesuits Fr. William Gavin and Fr. Ed Ifkovits were formerly part of our group, and with us still are Fr. Tom Clifford and Fr. Joe McCloskey. Our beloved Fr. Joe celebrated his fiftieth year as a Jesuit priest on June 16, 2013. We are so blessed to have him as a regular member and spiritual guide for our St. Al’s CLC.
Please remember CLC in your estate plan

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Calendar

CLC-USA NCC Meeting, St. Louis
September 21-24, 2013

CLC-USA National Assembly
Washington University, St. Louis
July 10-13, 2014

Next Issue

450 Years of Ignatian Lay Communities, Part III