CHRISTIAN LIFE COMMUNITY

HANDBOOK FOR YOUTH AND YOUNG ADULTS

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Editors
FOREWORD

The National Federation of Christian Life Communities is pleased to make available this first printing of the Christian Life Community Handbook for Youth and Young Adults. A very special thank you goes to Steve Artiga, S.J., Shane Martin, S.J., and Sonia Serrania for their many hours of work in compiling this booklet in collaboration with many others who gave their input. It is our sincere hope and desire that this first publication of this Handbook will be of great assistance to guides and coordinators in establishing and continuing the growth of CLC among the many youth and young adults who are searching for a way of life as experienced in the Christian Life Community Movement.

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# CHRISTIAN LIFE COMMUNITY

## HANDBOOK FOR YOUTH AND YOUNG ADULTS

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INTRODUCTION

Need For Handbook

The need for a handbook such as this became apparent in our work with high school CLCs at Bellarmine College Preparatory in San Jose, California. Many faculty members were interested in helping with CLC, but had little time to learn about the program or to plan meetings. Others felt unsure of what to do next or how to work with a group in the role of Guide. There was a concern that too many Youth and Young Adult CLC groups were turning into social clubs and loosing a sense of Ignatian Spirituality that is our core. Additionally, it became clear that the existing CLC literature was addressed more to adult groups and that there was a need for literature aimed at the youth and young adult age. Hence, this document came to be.

How It Should Be Used

This document is not intended to be the last word on Youth and Young Adult CLC, but rather a working document that shares some of our experience. We invite you to use it as it is helpful in formulating your own CLC program. We stress the need for flexibility in CLC, and in the use of this document. Adapt the handbook to your own situation, whether in a high school, a university, a parish, a youth center or in an urban, rural, or multicultural context.

This handbook attempts to give the theory behind CLC and provide practical applications of that theory in a youth and young adult setting. Use it as you would a "cookbook," taking various "recipes" for meeting ideas and either applying them as they are or adapting them to your situation. As we wish to publish additional editions, we invite your comments and suggestions. Please send us your own meeting ideas—what works for you and how you have found this handbook helpful. This will aid us in preparing later editions. Please send them to the National CLC office. (Address is in the bibliography).

Finally, most of what follows is the outgrowth of high school CLC in the California Province. It should be made clear that this is the cultural context from which we are working and not all that we suggest will be appropriate for other situations. Some of the exercises may not be appropriate for older members; some will have to be adapted for other groups.
CLC AS A WAY OF LIFE

Basic Philosophy And Overview of Program

Christian Life Community is a way of life. Unlike other clubs or organizations that young people can belong, it is a vocation, chosen in response to a call from God. For these reasons, the formation process of CLC is unlike other organizations in school or in the parish.

Christian Life Communities are groups that gather to support one another in living a spiritual lifestyle. The purpose of the community is for members to gather and reflect on their lives—to pray together, socialize and minister with and to one another using Ignatian Spirituality as a model. (CLC General Principles, 3,4) Because the focus is on the development of the inner self within community, CLC touches the affective side of people in a way clubs and other groups cannot.

CLC is a process. Because it is a way of life, CLC involves a growth process, that is, a gradual growing into a certain way of living one's entire life. Being a growth process, CLC involves stages of growth. These stages are: Pre-Community, Initiation, Redemption (two phases) and Deepening. The final stage is that of Continued Growth. In Youth and Young Adult CLC, the first stage, Pre-Community, can be divided into two phases.

CLC formation takes time, roughly four to six years before making a permanent commitment to CLC in the last stage of Continuing Growth. Those involved with Youth and Young Adult CLC should recognize from the outset that the most important gift CLC can give at this level is an introduction to the CLC way of life which may take root later in an adult community. Recognizing this, Guides and Coordinators should not look at advancement through the stages as the measure of a viable Youth and Young Adult CLC.

The nature of Youth and Young Adult CLC and the age group involved demands much flexibility in applying the above stages. It is not expected that any youth and young adult group will advance through all the stages listed above. Because most youth and young adult communities will be together on a year-to-year basis, groups are often reforming with additional members. Youth and young adult groups will generally always be at one of the two phases of pre-community. Occasionally, a group that has been together for over a year or more will advance to the initiation stage. Most typically, groups are often between stages and have aspects from several stages.
It is most ideal that a group begins with entirely new members who will stay together during the duration of the group. In the school situation however, this is not always possible. There often is a high CLC drop out rate among students, with new students asking to take their places. Each year there are graduating seniors and incoming freshmen who affect the makeup of the group. In a school, the most ideal situation is a group that begins with all freshmen who stay together for four years, but that is not always possibly or practical. Many school groups are made up of students from various years with different levels of introduction to CLC. This is most often true in a parish. For this reason, groups are usually always in some phase of Pre-Community or Initiation.

As mentioned above, it is the role of Youth and Young Adult CLC to introduce the Spirituality and model the way of life. CLC formation looks to a permanent commitment, since it is a vocation. Commitment to Youth and Young Adult CLC is an important first step along the eventual road to making permanent commitment, which comes at the end of a four to six year process.

The focus of CLC formation is for and into a World Community. The first experience of CLC is in the local community. From the start, however, it should be noted that CLC is a World Community and that CLCs everywhere share a universal Ignatian vision as well as information, personnel, resources and discernment. Although the initial formation and the ongoing life of CLC is largely centered in the local community, the connection with the World Community is an important part of the vision of CLC. In the youth and young adult setting, this usually can be incorporated by an attempt for greater awareness, understanding and openness of other peoples and cultures by the group.

CLC is Ignatian in Spirituality. The core of CLC formation is Ignatian Spirituality, especially as embodied in The Spiritual Exercises. In Youth and Young Adult CLC, it is usually only practical to give an introduction to Ignatius and The Spiritual Exercises. Some important concepts of Ignatian Spirituality such as the Awareness Examen, use of imagination in prayer, and discernment should be introduced and employed with the group. This should be done in flexible ways that have meaning for the members of the group.

The CLC way of life involves Community, Spirituality and Mission. An authentic Youth and Young Adult CLC will involve some aspect of all three of these. Initially, the focus is on Community building, but soon will move to include Spirituality and Mission. Ultimately, CLC formation is above all for Mission. We join with Jesus in the Mission of building the Kingdom of God. Because of the high turn over rate in Youth and Young Adult CLC, it is often difficult to
develop a strong sense of Mission which is a response to Spirituality and Community. All three of the aspects should be introduced to every group from the onset.

CLC is a group of people called to live out their baptismal vows in a particular way. In its origin, history and life today, CLC is essentially lay, even though others than laity are involved and can be members. Everything done in a Youth and Young Adult CLC—prayer, meetings, worship—should be done in ways not patterned after the clerical or religious life. CLC should truly model lay life. Youth and Young Adult CLC should focus on the concerns of the members of the group, as they experience them.
HISTORICAL BACKGROUND

(Adapted from History Notes On THE CLC)

Pre-History

The pre-history of the Christian Life Communities began with the person of Ignatius Loyola, who was given an extraordinary grace of conversion, and in the process had a profound mystical experience of God. This experience became the source for his total dedication to Christ and his Mission. The record of this experience was written down and perfected by Ignatius over the years as a guide to assist others in opening themselves totally to God and allowing God to be the center of their lives. This record is entitled The Spiritual Exercises. As others were guided through this experience of the Lord, The Spiritual Exercises became the source of the Society of Jesus (Jesuits), and the congregation of lay persons which became the Sodalities of Our Lady from which the Christian Life Communities developed after Vatican II.

Origins

After his conversion at Manresa in 1522 and during his ten years of schooling, Ignatius gathered companions around himself, to whom he gave The Spiritual Exercises. These men, in turn, gave the Exercises to others and formed groups of persons to live out this Spirituality.

In 1563, a young Jesuit, John Luenis, founded in the Roman College a group of students. This was to be the first CLC group and it was comprised of young people. Originally called the Sodality of Our Lady, CLC was not a religious community but primarily lay directed. Its primary intention was to help lay people unite their human lives—jobs, families, relationships, etc.—with Christian values. The movement grew and was affirmed by Pope Gregory XIII in 1584.

Growth and Decline

Over the years the movement grew dramatically. In 1920 there were 80,000 Sodalities worldwide. Women were admitted in 1751. When the Society of Jesus was suppressed in 1773, the CLC groups were turned over to the care of local bishops. The original sense of purpose and Ignatian Spirituality was soon lost and these groups functioned as "pious mass movements." There was little formation or grounding in the Spiritual Exercises.
Renewal

In 1922, the general of the Society of Jesus called a meeting of all Jesuits working in the Sodalities. This was the first step toward restoration. At this time a central secretariat was created in Rome. Pius XII called for reform of the Sodalities in 1948.

Fr. Dan Lord, S.J. was a major force in the movement from 1925 into the 1950's. He founded the Summer School of Catholic Action, a mini-university that traveled by train and stopped for sessions in large cities. He was editor of The Queen's Work, a magazine whose circulation reached over 100,000. A prolific author, Dan wrote over 220 inspirational pamphlets and 48 children's books. As national secretary of the Sodality of Our Lady, Fr. Lord encouraged and energized over 2 million teenage members. His work had a great impact on the renewal of CLC.13

The move for renewal continued in 1953 with the formation of the World Federation of Sodalities. In 1967, in the spirit of Vatican II, the World Federation adopted new General Principles which emphasized the original charism and changed the name to Christian Life Communities. In 1982, the World Federation voted to become a World Community. Since that time the Mission of CLC has been articulated in literature and at world meetings; the renewal has continued, and the results have been favorable.
PRE-COMMUNITY STAGE

PHASE I and Phase II

Description and Characteristics

Most Youth and Young Adult CLCs will go through two phases of Pre-Community. Phase I is a brief, introductory stage which lasts for the first three to six meetings. This stage is a cycle of orientation led by the Guide and followed by a decision process.

Phase II follows the orientation cycle and begins with a decision for each member to continue in the CLC group. It includes Community building activities, spiritual aspects and further introduction of Mission. Community building is emphasized in this stage so that members may come to know one another better and be able to share more intimately. A sense of the Spirituality is always included. As groups get to know one another better and move more deeply into the Spirituality, they begin to move into the Initiation stage.

Getting Started--How Groups Are Formed

Youth and Young Adult CLCs are usually, but not always, called together by the Guide. Generally, a Guide who is interested in forming a CLC invites students or parish members to an introductory cycle of meetings. Occasionally, a group of students will form themselves and ask an adult to be their Guide.

The best way to begin a CLC is simply to begin! Pre-Community is a "come and see" stage, in which the emphasis is on Community and orientation. In most settings, any time of the year is appropriate to begin a CLC. Most often, CLC is learned in the process of doing. Guides and members need to "jump in" and give CLC a try rather than wait until it all makes perfect sense.

Whom To Invite

Youth and Young Adult CLC groups may be varied in membership. Some school groups are all freshmen or all sophomores, planning to stay together as a CLC throughout their school years. Other groups are a mixture of various ages and years. At times the members of an existing club, activity, sport or other group may want to also form into a
CLC. In a school setting, CLCs have been formed from the freshman football team, the debate society, the soccer team, a certain period of a religion class, a particular dormitory, etc. In a parish, CLC can be the model for the parish youth group. These groups have the additional benefit of already knowing one another.

Additionally, in certain areas, Youth and Young Adult CLCs have formed along ethnic or cultural similarities. A Latino CLC at Bellarmine College Preparatory., San Jose, consisting of freshmen through senior members, became a very successful group and opened the way for an Asian CLC and a Black CLC on that campus.

CLC is open to anyone who is looking for something deeper than the ordinary club or activity and who has a desire to integrate Spirituality and social activities. Students should be asked to be in CLC who are able to commit themselves to a group and to regular participation in all activities.

Number of Members

Because school CLCs are often influenced by other clubs on campus, there can be a tendency that more is better in terms of numbers for membership. This is not true with CLC—quality should be stressed rather than quantity.

Initially, some groups begin with large numbers only to have fifty percent or more drop out at the end of Phase I. This is very common in high school CLC. A Guide should not worry if this happens. CLC is not for everyone and the membership will always be select. Groups generally should have at least five members, with ten being the average. Some larger groups of twenty or more try to work it with two or three guides, but it is difficult for the members to get to know each other intimately. Generally, fifteen would be the largest that a Youth and Young Adult CLC should be, although some groups with several Guides are larger.

Role of the Guide

The role of the Guide is greater in the Pre-Community stage, and particularly in Phase I. It is characteristic of this stage that the Guide leads all meetings, models prayer, and instructs regarding the CLC way of life. This stage is an overview and introduction to CLC; therefore, the Guide is the group's focus. It should be noted here that the Guide instructs and models with the desire that the members will soon take on more leadership within the group.
In Phase I, the Guide calls the group together, plans and leads the meetings, models prayer and Spirituality, teaches and explains the CLC way of life, and organizes any Community activities. After the introductory meetings, members are asked to make a commitment to the group and to continue learning about the CLC way of life.

In Phase II the Guide continues calling the group together, planning and leading the meetings, modeling prayer and Spirituality, teaching and explaining the CLC way of life, and organizing any Community activities.

The Guide has to be careful not to control or make it his or her group. The Guide does the above with a desire to "let go" as soon as possible, always trying to empower and enable members to do more for themselves.

Meetings

Meetings in Pre-Community are organized and lead by the Guide. In Phase I, the meetings are more instructional--"what is CLC" type meetings. At the final meeting of Phase I, the Guide should ask all members to consider moving into Phase II. Members should have some time to reflect on their commitment and desire for CLC, and those who wish to continue should present themselves at the first Phase II meeting.

(See Appendix I for a suggested cycle of Phase I Meetings).

Meetings in Phase II will deal with three types of agenda aspects--business, instructional and spiritual--aspects which may be combined or not combined in any one meeting. Business agenda will consist of planning Community activities and evaluating the CLC program. Instructional agenda will continue what was begun in Phase I. Spiritual agenda will include prayer sessions, meditation times, Eucharist, faith sharing, and retreats. (See Appendix I for meeting ideas; Appendix VII for sample handouts).

Regular meetings are an important aspect of Youth and Young Adult CLC. It is usually easier to have a set day for meetings, i.e. the first and third Mondays. Usually, Youth and Young Adult CLCs meet twice a month. Some groups have decided to meet each week; fewer meetings than two a month are not recommended.

In a school setting, many high school CLCs meet during the lunch break, due to the many after school activities. Meetings begin fifteen minutes after the start of lunch, for about twenty minutes. It is important to provide a meeting place that is both quiet and away from other activities. It is also important that the seats be arranged so that all members can see one another. The school chapel is often an
ideal place for meetings. Most meetings in this stage run about twenty minutes, and generally should not go beyond thirty minutes. In parishes or university settings, it may be preferable to meet at night and for a longer period of time. The length of the meeting should be geared to the attention span of the participants.

Communication with members is important; all must know when and where the meeting will be. Some schools allow notes to be passed to members or an announcement of the meeting to be made.

Meeting Format

A regular format for meetings should be used so that members can become familiar with the process. Formats should be used creatively and flexibly. (See Appendix I for sample meeting formats) All meetings should begin and end with a prayer. It is important to celebrate Eucharist together as a Community at least once a semester.

Commitment and Evaluation

Commitment is an important aspect of Youth and Young Adult CLC and should be talked about regularly in meetings. Most Youth and Young Adult CLC groups, at one time or another, experience a problem with commitment by members--not everyone comes to all the meetings, some do not participate, etc. It is important to regularly evaluate meetings and the group's commitment.

Why is there a problem with commitment in a certain CLC? Perhaps the meetings are not meeting member's needs. Perhaps certain members do not really want to be in the group and need permission to leave. In some cases a group may decide not to continue as a CLC. All of the above is okay. CLC is a program that is not for everyone. However, those members who wish to be a part of CLC must attend meetings regularly for the group process to work.

Members should be accountable in some way for their participation. The group itself can decide how best to deal with this issue if it becomes a problem. Some groups have a rule that any member who misses a meeting must personally tell the Guide or Coordinator. Some groups have a rule that anyone who misses more than three meetings a semester will be dropped from the group. Each group should talk about commitment and decide how it will live out its commitment to CLC.

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Community Building

The three aspects of CLC should be explained in Phase I and then continually reemphasized. It is good for Guides to explain the framework and process of CLC so that members understand the direction in which the group is going.

Community building is the most important task of Pre-Community. It is essential that the group develop deep and trusting relationships with each other in order to enter into the next stage. It is equally important that CLC be a way of life that is inviting and fun to youth and young adults. Generally, a community building activity should be held at least once a month.

Social activities are excellent ways to foster community. Many youth and young adult groups have barbecues, volleyball games, picnics, beach outings, pizza and movie nights, etc. These activities should be designed to allow all to participate and feel comfortable.

At the beginning, the Guide plans the activities, but very soon the entire group should plan and coordinate them. Activities can be tied to CLC values. For example, movies such as The Mission, The Ballad of Gregorio Cortez, Ordinary People, etc., that present important values can be used for social activities and then used for discussion at the next meeting.

Spirituality

As the group moves into the second phase of Pre-Community, Spirituality should be incorporated along with Community building. There are many ways Spirituality can be incorporated. (See Appendix I, II and VIII for meeting ideas that incorporate Spirituality.) It is important to be flexible and to adapt presentations and explanations of Spirituality to the group. All should participate in regular group prayer, and should develop a desire for a greater Spirituality.

Mission

Initially, the Mission of each Youth and Young Adult CLC is to know and respond to one another in the group. Also, there is the individual Mission that each member will have, as a student, parish member, etc. For many Youth and Young Adult CLCs, this will be the extent of the Mission in Pre-Community. Some groups take on service projects which also aid in Community building. The Mission of each CLC should
come from a discernment process within the group. Mission should be introduced in this stage, but it generally is not emphasized until Initiation.

**Signs That Mark The End Of The Stage**

Normally, Youth and Young Adult CLC will be in Pre-Community for about one year, but could be only for six months or as long as two years. Some groups will never go beyond this stage due to turn over, lack of commitment, etc. At the time the Guide feels the group is approaching the next stage, a meeting should be held in which the Guide explains the next stage and a group discernment follows.

The group begins to move into the Initiation stage when they are naturally moving more deeply into the Spirituality and desire more of it. By this time the group contains regular members who attend meetings and activities and are committed to CLC. The group has developed a good sense of friendship and trust with one another—Community has been established through activities and meetings. There is a desire to move deeper.

At this point the Guide suggests a discernment process. The Guide should explain that in the Initiation stage, members are asked to own CLC more deeply and to take more responsibility for the group. After a period of discernment, the group decides whether or not to enter the next stage.

Note—some Youth and Young Adult CLCs get new members each year as old members leave. In this situation, some of the members may be in Initiation and some in Pre-Community. The group will therefore be between stages. Guides should deal with this creatively and flexibly. Perhaps some of those in the Initiation stage can help to initiate the new members to CLC. At any rate, care should be given that the new members have some Pre-Community formation; a few separate meetings can be held for them.
Initiation

Transition

The transition from Pre-Community to Initiation should be concretized in some form. It is appropriate for the group to go through the process of naming itself. Up until now, most groups have been identified by the name of the Guide, the parish or school; now the group can discern a name that expresses its group identity. (See Appendix VI On Naming A Group).

Description and Characteristics

Initiation stage is the time for the group to own and participate more in CLC. A Coordinator should be elected by the group who will begin to lead the meetings while working with the Guide. In this stage the members will become responsible for their CLC. The Guide begins to let go and the members decide on meeting topics, lead the meetings, prayer services, etc.

Initiation is characterized by a deepening of Spirituality. Ignatian concepts can be introduced and used in ways that are significant to youth and young adults. (See Appendix II on Spirituality and Appendix III on Initiation Meeting Ideas) Retreats are very important at this stage, and the group should have an opportunity for retreats or days of recollection at least once a year. (See Appendix IV on Retreats).

Role of the Guide

The Guide begins to allow the group to be more involved with the process of CLC. The Guide begins to let go of the "day to day" running of CLC and acts as a support person to the group. The Guide is present for advice, guidance, and to make sure that the group stays faithful to the CLC way of life. The Guide still gives the group input on Spirituality and helps the group formulate its Mission. The Guide generally plans and leads retreats, although also enlists the help of the Coordinator for retreats. All of the above happens gradually during this stage, as members are able to do more for themselves. The Guide should be present at all meetings and activities, and should help the group evaluate. The Guide is present to the group to help as needed.
Role of the Coordinator
(Also called Student Coordinator)

The Coordinator takes over the practical, "day to day" details of running CLC from the Guide. Some larger groups may have more than one Coordinator. Some groups prefer to have officers—president, vice-president, etc. School groups that consist of several years have elected class representatives. Some schools have a CLC Council in which a representative from each CLC group in the school meets to discuss direction and share ideas. Whatever seems to work in your setting is fine.

The Coordinator should meet regularly with the Guide to plan meetings and activities. Especially at the beginning, the Guide should go over each meeting's agenda with the Coordinator. Ideally, the Coordinator should lead the meetings at this stage. He or she should enlist other members to lead prayers, discussions, faith sharing, etc. Participation by all members of the CLC is important; all must feel ownership of the group.

The Coordinator helps greatly in planning Community building activities. The members themselves should take care of all the details for these activities.

Meetings

In Initiation, meetings take on a more Spiritual tone. There will be fewer business meetings, and now the group can focus on sharing the CLC way of life. Meetings at this stage often focus on faith sharing, Awareness Examen, prayer services, witness talks, etc. The important thing is that the members begin to plan and lead these meetings. (See Appendix III and VIII for Initiation Meeting Ideas)

Community

Community continues being an important aspect of CLC. Social activities, which were the focus of Pre-Community, should continue, although the group may decide not to have them as often. Activities that can be connected to CLC values are best. Outings, field trips or movies that can be used as a basis for discussion and faith sharing at following meetings work well.
Spirituality

Spirituality is emphasized in this stage. The basic ideas that were presented in Pre-Community are reenforced by the Guide and practiced by the group. During this stage members have made more of a commitment to the CLC way of life. Daily prayer and the Awareness Examen are fostered. (See Appendix II and III). The group continues with regular Eucharist, at least twice a semester. Additionally, members can be encouraged to keep a journal to help in their prayer and Awareness Examen.

Mission

A group's Mission will grow out of its Spirituality, as a response to the many gifts God has given. In this sense Mission develops from the Spirituality. The aspect of Mission should be discussed all along, however, so that members have an idea of the three aspects of a complete CLC--Community, Spirituality and Mission.

Mission has been introduced in Pre-Community and should be further discussed in Initiation. As mentioned previously, the initial group Mission of most Youth and Young Adult CLCs is to be committed to one another and the individual Mission is to be a student, parish member, etc. In the Initiation stage, some groups may want to concretize Mission by engaging in a community service project or other service activity. This is an important growth step in CLC. The Mission of the group is not just another activity. Mission should be discerned carefully and should be seen as a way of responding to God's many blessings. (See Appendix III and V for ideas on Mission)

Evaluation

Evaluation is an important aspect of all stages, but most especially in Initiation where there are many changes and new ideas introduced. The group should be attentive to what works and what does not. Are the changes a group is making representative of all the members? Is everyone participating? Are meetings going well and meeting the needs of the members? How is the commitment level? Honest evaluation is what keeps groups together. The way a group chooses to live out CLC is not written in stone, and needs to be open to evaluation and change. The process of evaluation is also a good model of discernment.
Signs That Mark The End Of The Stage

Most Youth and Young Adult CLC groups, if they reach *Initiation*, will not be together long enough to fully enter *Redemption*. Some groups may begin to enter into various aspects of *Redemption*. An overview is given for those who might need it.
Redemption and Beyond

Description and Characteristics

Redemption, in two Phases, deals with the First and Second Weeks of The Spiritual Exercises respectively. Although very few, if any, Youth and Young Adult CLC groups will fully enter this stage, some groups may incorporate various aspects of this stage.

Redemption, Phase I, is inspired by the First Week of The Spiritual Exercises. This week is a reflection on the reality of selfishness and evil, both personal and social. Consideration of this theme can aid a group in discerning its Mission. A reflection on social sin leads into a consideration of Social Justice themes, many which are appropriate for Youth and Young Adult CLC. Some groups may use the Bishop's Peace Pastoral for discussion. (See Guidelines, p. 35-37).

Redemption, Phase II, is inspired by the Kingdom Meditation of the Second Week of The Spiritual Exercises. This week is a reflection on the Mission of Jesus to build the Kingdom of God and the invitation Jesus gives us to join in building the Kingdom. Reflection on this theme may lead a group to discuss the Bishop's Pastoral Letter on the Economy or the life of Ignatius Loyola. (See Guidelines, p. 38-40).

Beyond Youth and Young Adult CLC

As previously mentioned, Youth and Young Adult CLC is an introduction to a Spirituality that is a way of life and whose formation takes many years. It is hoped that the seeds planted in Youth and Young Adult CLC will come to fruit in an adult group later on. In a high school or university setting, perhaps the Guide can assist graduating students in locating an adult CLC. Perhaps a student may wish to begin a CLC group after leaving a school CLC.

At any rate, it is important that there be some sense of continuity with those leaving CLC, something that is easier said than done. It is appropriate to have some type of Missioning Ceremony for those leaving the group, so that they are Missioned by the group to carry the CLC way of life with them. (See Appendix III for Missioning Ceremony).
Appendix I
Pre-Community Meeting Ideas
Phase I

Meeting #1

Theme: Introduction to CLC
"Come and See"

Scripture: John 1: 35-39

A. Prayer

B. Welcome and introductions--Each member introduces him/herself.

C. C.L.C.--A Way of Life--Presentation by Guide(s) of the three aspects of C.L.C.

D. Commitment in CLC--Presentation by the Guide

E. Invitation to join the group through the Phase I stage, emphasizing the commitment aspect. Members are asked to commit to a minimum of four more meetings.

F. Announcements--
   1. Meetings' time and place.

   2. Sign-up sheet for those who choose to join.

G. Closing prayer asking the Lord to grant us wisdom to decide if we should commit to the C.L.C. way of life.
Pre-Community Meeting Ideas

Phase I

Meeting #2

Theme: Community in CLC


A. This should be a Community building social activity. Examples are going out for pizza, to the movies, bowling, miniature golf, etc.

B. If possible, gather as a group at school and ride together. It may be possible for older members to pick up new members at their homes. Make sure everyone knows one another.

C. During the activity, the Guide should circulate to make sure that no one is being left out. Encourage older members to be partners with someone they do not know, or if all are new members, ask them to pair up with a partner they know the least.
Pre-Community Meeting Ideas

Phase I

Meeting #3

Theme: Spirituality of CLC

Scripture: John 14: 6-7

A. Prayer

B. Guide gives a brief overview of a few key aspects of CLC Spirituality. Talk about its Ignatian character.

C. Focus on Prayer--how we pray; why we pray; when we pray.

D. Share experiences of prayer.

E. Guide leads a brief, two to three minute guided meditation.

F. Close with Our Father.
Pre-Community Meeting Ideas

Phase I

Meeting #4

Theme: Mission in CLC


A. Prayer

B. Guide gives a brief Overview of Mission

C. Have members talk about their daily lives. How do they experience Mission, i.e. care and concern for others, on a day-to-day basis? An Activity Sheet may be useful here.

D. Share examples of daily Mission.

E. Close with a prayer.
Pre-Community Meeting Ideas

Phase I

Meeting #5

Theme: Decision/Discernment in CLC


A. Prayer

B. Explanation of Ignatian Discernment by the Guide--what are some things to consider in making a decision?

C. Ask the group the question--how many want to continue with CLC? Discuss among the group for a while.

D. The Guide should ask the members to pray over their decision, and those who wish to continue should present themselves at the first meeting of Phase II.

E. Prayer
Appendix I

Pre-Community Meeting Ideas

Phase II

Meeting #1

Theme: CLC as a Way of Life

Scripture: Philippians 1: 3-11

A. Prayer

B. Guide welcomes all who have continued from Phase I meetings. Guide gives a brief overview of Phase II.

C. Guide talks about CLC as a way of life—that members begin to use a CLC way of looking at the world. Guide shares what that means for him or for her. Perhaps bring in older members, who have been in another CLC group for awhile, to share what the CLC way of life means for them.

D. Allow time for questions, comments.

E. Plan the next Community activity. These should continue about once a month in this stage.

F. Close with a prayer.
Pre-Community Meeting Ideas

Phase II

Meeting #2

Theme: A call to walk with Jesus as disciples.

Scripture: Matthew 16: 24-26
          Revelation 3:20

A. Prayer

B. Welcome and introduction of new members.

C. Scripture Reading—by a member

D. Meditation:

   The C.L.C. way of life is a response to Jesus' call to discipleship.

   Imagine yourself to be one of the people to whom Jesus is speaking. He is looking at you with love, extending his arms to you. What does he say to you? What is your response?

   What is one area of your life you would like to trust Jesus with?

E. Prayer—Asking for an open heart that is willing to accept Jesus' call.

F. Announcements—Business

   1. Class representative elections.

   2. Upcoming activities.
Pre-Community Meeting Ideas

Phase II

Meeting #3

Theme: God's love for us.

Scripture: Psalm 139: 1-18

A. Prayer---lead by a group member

B. Welcome---Guide

C. Scripture reading---

D. Meditation---Guide

Quiet yourself in the presence of God.
Ask for the gift of confidence in God's love.
Think of a special time in your life when you have felt
God's presence. How did you feel then? How was God's
love evident to you at that time? How is God's love for
you evident now?

E. Prayer---thanking God for God's presence and love.

F. Sharing Time---Ask each person to share one thing that he
or she is grateful for.

G. Announcements.

H. Evaluation--some brief discussion about the meeting.
Pre-Community Meeting Ideas

Phase II

Meeting #4

Theme: God's love--Part II

Scriptures: Isaiah 43:1-7
           John 3:16

A. Prayer--

B. Welcome--Guide

C. Scripture Reading--

D. Meditation. (Silent meditation with background music)

   Ask the members to write their responses to the following:

1. God--as I first experienced God in childhood.

2. God--as I experience God now, through my daily life.

3. God--as I'd like to experience God.

E. Sharing by a few of the members.

F. Prayer--one of the members--asking for the gift of knowing God as a loving Parent.
Pre-Community Meeting Ideas

Phase II

Meeting #5

Theme: God's love for us--Part III

Scriptures: John 15: 9-17

A. Prayer--

B. Welcome--

C. Scripture Reading--

D. Meditation--Guide
   What does it mean to be God's friend?
   How do you experience God's friendship in your life?
   What are some concrete ways we can love one another?

E. Prayer--thanking God for God's love, asking God to help us to respond to love by serving one another.

F. Announcements.

G. Evaluation--some discussion regarding the meeting.
Pre-Community Meeting Ideas

Phase II

Meeting #6

Theme: Our gifts.

Scriptures: Ephesians 2:4-10
1 Corinthians 13
Matthew 25: 14-30

A. Prayer

B. Welcome

C. Scripture Reading

D. Guide Reflection--Identifying our gifts.

1. Write ten gifts that God has given you.

2. Write how you have used the gifts God has given you.

3. List the obstacles that keep you from using your gifts.

4. How do you feel about using or not using your gifts.

E. Prayer--asking for the awareness of God's gifts in our lives and for the courage to use them for God's glory.

F. Announcements

G. Evaluation--some discussion regarding the meeting.
Pre-Community Meeting Ideas

Phase II

Meeting #7

Theme: We are called to service

Scriptures: Matthew 25:31-46

A. Prayer

B. Welcome

C. Scripture Reading.

D. Questions for group sharing:

1. As you reflect in the gifts God has given you, which of them are you willing to share with others?

2. In what ways do you give of yourself to others?

3. Who are the people in your life you feel compelled to serve?

4. Who are the people in our community we need to reach and serve as a group?

E. Prayer--asking for the gift of a generous heart.

F. Evaluation--some discussion regarding the meeting.
Pre-Community Meeting Ideas

Phase II

Meeting #8

Theme: Christ came to save us.

Scripture: Luke 2: 1-14

A. Prayer

B. Welcome

C. Scripture Reading

D. Questions for group sharing.

1. Why did God become human in the person of Jesus?

2. How do you feel about God's gift of salvation?

3. How does our society celebrate the birth of Christ?

4. How do the Christmas celebrations add or take away from the true meaning of the holiday?

5. How can you make Christmas a more meaningful time for others and for yourself?

E. Announcements

1. Christmas caroling plans.

F. Evaluation--some discussion regarding the meeting.
Pre-Community Meeting Ideas

Phase II

Meeting #9

Theme: Welcoming the new year

Scriptures: Isaiah 43:18-19
Psalm 23

A. Prayer

B. Welcome

C. Scripture Reading

D. Questions for Meditation and Sharing.

1. As you think about the year now gone, what grieves you about it? What was particularly enjoyable about it?

2. What things do you hope for in the new year (family, school, friends, CLC community)?

3. What are some areas in your relationship with God that you're hoping to develop?

E. Prayer—asking for strength to face the new year with hope.

F. Announcements

G. Evaluation—at this point, the members should evaluate their commitment to the group and come to a decision on whether to continue through the next stage or to leave the group.
Appendix II
The Spiritual Exercises,
Spirituality and Prayer

The Spiritual Exercises of St. Ignatius

At first glance, the Spiritual Exercises are a series of meditations to be done over a period of time. The meditations focus on Jesus' life and how his life touches the lives of all women and men. But the Exercises are more than simply "packaged" meditations. Their purpose is to help create an attitude—a Christian attitude, whereby each person that experiences the Exercises can begin to live his or her life according to a Christian approach.

As mentioned earlier, the Exercises focus on Jesus' life—his attitudes, his actions, his psychology, his values, and his thoughts, his feelings, etc. By experiencing these parts of Jesus, Ignatius believed strongly that men and women could themselves become more and more Christlike. The two key words here are experiencing and becoming.

For Ignatius, the starting point of the Exercises is our own experience. In other words, the best and easiest way to discover Jesus' "attitude" is to reflectively look at our own life and our own actions and to take notice of where Jesus was present in our everyday actions. This approach of finding God in all things is at the very core of the Spiritual Exercises.

A second key word in understanding the Exercises is becoming, that is, seeing the Exercises as a spiritual journey or process that the person undertakes. Each meditation, each retelling of Jesus' life, reveals something different, something more about him and his world view. In turn, as one enters the Exercises more deeply, one begins to discover more features about his or her own life. Ignatius envisioned that the Exercises would help one see how Jesus is present in each one's journey and how such a journey could lead to greater freedom—a psychologically and spiritually healthier life.

How, then, can Youth and Young Adult CLC Guides and members use the Spiritual Exercises? We have found that because the starting point of the Exercises is one's own experience of the world, Ignatius' Exercises are ideal for youth and young adults. Why ideal? Most young people's entire world revolves around experiencing, especially experiencing new things—their body begins to change, they begin new schools, they begin new relationships (especially
through dating), they begin to drive etc. The Exercises can help members take these experiences and ask the Ignatian question: "Where is Christ present in my day, my activities and do I respond to these experiences in a Christ-like way?" When adapted, the Exercises can help create a bonding between Ignatian and youth spirituality!

The following are examples of how some elements of the Exercises can be used for Youth and Young Adult CLCs. As stated earlier, the two necessary ingredients are creativity and flexibility.

Application of the Senses

For Ignatius, to enter fully into Jesus' life through scripture, one must use all five senses. Rather than simply reading scripture, Ignatius suggested that one be must be able to see the scene that may have existed, hear the sounds, smell the aromas of the scene, and imaginatively touch the people and objects described in the Bible.

The imagination of young people is especially vivid, and thus using the senses as Ignatius suggests, can be especially successful for exploring scripture and experiencing Jesus' life. However, rather than simply giving youth and young adults a passage and telling them to "use their senses," a group leader, preferably the CLC Guide, should lead the members through this exercise.

For instance, after the Guide chooses a passage (e.g. multiplication of the loaves) he or she first asks the members to sit quietly and become centered. One way to center is to focus on one's breathing and let all distractions fade away. After the group is quiet and focused, the Guide begins to describe what the scene might have looked like, how many people were present, what the apostles were doing, whether or not Jesus is standing, which people they can empathize with, etc. Next the Guide asks the members to focus on the sounds and environment, what is being said, is it a hot day? etc.

Once the "stage is set," the Guide begins to slowly read the passage, during which the members pay attention to how they feel as the scene unfolds, what they notice about Jesus and how people respond to him.

Following such an exercise, which could last from 10 to 15 minutes, a short discussion is important to allow members to process and evaluate what movements they noticed in themselves and what they learned about Jesus and his response to people. By using the senses, one can now experience scripture rather than simply read it.
Finding God in All Things

A second theme or "gift" from the Exercises that can be especially useful and helpful to youth and young adult members is discovering how God is present in all of their activities. It is a common trap for all of us to compartmentalize our lives so that our time spent at work or at play is seen as distant from our time with God. The Exercises help make our human and religious activities one.

In a CLC meeting with youth, the Guide plays a key role. The Guide first calls the members to a quiet and reflective mood. Perhaps with some soft music in the background, the Guide begins by asking those present certain questions about their day: "How did you feel when you first woke up? How did your classes go? Were you content, upset? What people have you met today and how do they respond to you? How did you respond to them? What made you feel happy during the day?" etc.

By taking note of how God works in our everyday life we not only can understand God more personally but we can also begin to use this technique to help shed light on decisions, or in Ignatian terms, we can begin a discernment process. This process is to help one come in touch with how one feels and thinks, so that one can make a just and Christian decision.

Following these exercises, the Guide helps the members process and evaluate whatever images or emotions were especially strong. The Guide also helps the members understand that God moves and usually speaks to us through our activities--all we need to do is take the time to stop and listen.

The following pages of this appendix contain prayers, spiritual reflections and an Awareness Examen that may be used in meetings focusing on Spirituality.

Appendix III contains sample meetings using the Spiritual Exercises' themes of "Application of the Senses" and "Finding God in All Things." Appendix VIII contains sample handouts that can be used in meetings.

Note: An excellent source of meditations using the Spiritual Exercises is Anthony DeMello's book Sadhana: A Way to God. With some adaptations the book can be excellent for youth and young adults.
REFLECTION EXERCISES

In the closet of my mind I have a hundred masks
To wear appropriately as the case demands.
Carefully I let each person I know
See the mask upon my features
That fits what they would like to see me be.

So I have one mask for my parents,
Another for my teachers,
Still another for my friends.

I have masks to impress those of whom I am jealous
And those of whom I am afraid.
I let those who dislike me see something different
From what I share
With those who find me likeable.

And do you know--
What should be a slick trick--
To interchange my masks at will
Has brought me only confusion and additional worries?
As the wrong time with the wrong person;
Suppose I forgot where I was
And startled whoever I was with
By showing them a stranger
They had never met before.

What then?

Sometimes when I am alone with God,
I try on my many masks to fool God,
But I always fail.

I feel so naked and exposed,
Without protection in God's sight.
God knows me as I am and as I can become.
When I accept this, them I can relax with God.

Help me, O Lord, to put away my many masks,
In the closet of my mind to gather dust.
Let me be myself as You see me.
Before all people.

I am really tired of playing games.
AWARENESS EXAMEN

1. I AM BEFORE GOD, who is creator, who welcomes and guides, who is Spirit who enlightens our faith, and who is Jesus who lives and grows in us.

I GIVE THANKS, for what I have done and for what I have received.
I recall what I have experienced in the course of the day, what I have done, the people I have encountered, a remark that struck me, an encounter with someone. Was there something new for me?

"I give thanks for the word of encouragement
I give thanks for the generous gesture
I give thanks for all I have received
for this day
for my family, my community
for time to pray,
for time to laugh, to cry,
for all that I have received today."

Go through the day and give thanks for the concrete things that have happened to you. Become aware of the presence of the Lord.

2. I ASK FOR OPENNESS, LIGHT AND STRENGTH.
I ask the Lord for the grace I need to see my day through God's eyes.

"I ask that I be more open to others,
I ask to be more faithful to my commitments
I ask to be less selfish, less comfortable,
and more giving to your works, Lord."

3. I EXAMINE MY ACTIONS AND ATTITUDES AS GOD REVEALS THEM TO ME.

I try to reply in all honesty to the following questions, which really bring me down to earth:
--Have I recognized and accepted signs of God's love towards me today?
--Have I trusted God or have I hesitated when I have met with difficulties?
--How have I behaved towards those around me--those who love me and those who reject me?
--Have I helped those who needed me the most today?
--What are the motives behind my actions--personal success or the desire to give myself generously?
--Am I honest with myself?
--Have I acted according to my principles?
--Have I worked with enthusiasm, not put off by difficulties, or have I felt beaten, wanting to give up?
4. I ASK PARDON FOR MY FAILURE TO LOVE, FOR MY FAILURE TO RESPOND TO GOD

"I need God in my life; that is not why I ask God's pardon for all the times that I have said no to the call.
I ask pardon for not understanding my sisters and brothers in their pain.
I ask pardon for passing up the opportunity to be useful.
I ask pardon for peoples' failure in loving, for injustices, for oppression...
I ask pardon for not responding to you love."

We must ask pardon with confidence and in all sincerity--like one friend talking to another.

5. I ENTRUST MYSELF TO THE LORD

If I want to continue to follow the Lord, I seek to respond fully, from the hear, with all my strength.
"I trust in you, Lord, aware of my own weakness, but confident in Your strength,
I want my decision to follow you to continue and to flourish for my sisters and brothers."

I renew my decision to follow the path that the Lord offers me, and I ask for God's help.
I renew my resolution in some areas where I need to improve.

LOVE IS SHOWN
MORE IN DEEDS
THAN IN WORDS

REMEMBER

THIS EXAMEN IS A MEETING PLACE WITH GOD AND SO IT IS PRAYER.

IT IS AN EXERCISE IN DISCERNMENT, THAT IS FOR LEARNING TO READ THE PLANS OF GOD.

IT IS AN ATTEMPT TO DAILY DO THE WILL OF GOD IN OUR LIVES.

Taken from Formation Program For Youth Leaders, Document 6, Osvaldo Almarza et al.
PRINCIPLE AND FOUNDATION

WE ARE CREATED FREELY OUT OF LOVE BY GOD WHO DESIRES TO LIVE WITH US, IF WE FREELY LOVE GOD IN RETURN. THE WHOLE WORLD WHICH HAS BEEN CREATED BY GOD IS GIVEN OVER TO US IN OUR LOVE RESPONSE AND SO TO FILL THIS WORLD WITH THE ORDER OF GOD'S LOVE BETWEEN ALL PEOPLE AND BETWEEN PEOPLE AND CREATION.

WE MUST READILY MAKE USE OF ALL GOD'S GIFTS OF CREATION INSOFAR AS THEY DO HELP US DEVELOP MORE AS LOVING PERSONS, BUT WHERE SOME GIFTS STIFLE SUCH A GROWTH IN LOVE OR CAUSE IT TO BE LOST, WE MUST TURN AWAY FROM THEM AND LET OURSELVES BE FREE FROM THEM. AS A RESULT, IN PRACTICE, WE MUST BE FREE BEFORE ALL THAT HAS BEEN CREATED. FOR EXAMPLE, AS FAR AS WE ARE CONCERNED, WE SHOULD HOLD IN BALANCE HEALTH AND SICKNESS, RICHES AND POVERTY, A LONG LIFE AND A SHORT LIFE AND SO ON.

THE ONLY THING THAT MOVES US AND THE ONE CHOICE WHICH MATTERS IS THE SINGLE NOTION OF WHY WE ARE CREATED--TO BE ABLE BETTER TO RESPOND MORE FULLY IN LOVE TO THE LOVE OF GOD AND TO BE ABLE EVEN MORE FULLY TO GROW IN THAT RESPONSE.

(Modern Version)
PRINCIPLE AND FOUNDATION

MAN IS CREATED TO PRAISE, REVERENCE, AND SERVE GOD OUR LORD, AND BY THIS MEANS TO SAVE HIS LIFE.

THE OTHER THINGS ON THE FACE OF THE EARTH ARE CREATED FOR MAN TO HELP HIM IN ATTAINING THE END FOR WHICH HE IS CREATED.

HENCE, MAN IS TO MAKE USE OF THEM IN AS FAR AS THEY HELP HIM IN ATTAINMENT OF HIS END, AND HE MUST RIDE HIMSELF OF THEM IN AS FAR AS THEY PROVE A HINDRANCE TO HIM.

THEREFORE, WE MUST MAKE OURSELVES INDIFFERENT TO ALL CREATED THINGS, AS FAR AS WE ARE ALLOWED FREE CHOICE AND ARE NOT UNDER ANY PROHIBITION. CONSEQUENTLY, AS FAR AS WE ARE CONCERNED, WE SHOULD NOT PREFER HEALTH TO SICKNESS, RICHES TO POVERTY, HONOR TO DISHONOR, A LONG LIFE TO A SHORT LIFE. THE SAME HOLDS FOR ALL OTHER THINGS.

OUR ONE DESIRE AND CHOICE SHOULD BE WHAT IS MORE CONDUCIVE TO THE END FOR WHICH WE ARE CREATED.

(Ignatius' version)
TAKE, LORD, AND RECEIVE

Take, Lord, and receive all my liberty,
My memory, my understanding, and my entire will,
All that I have and posses.
You have given all to me.
To You, O Lord, I return it.
All is Yours;
Dispose of it wholly according to Your will.
Give me only Your love and Your grace,
For this is enough for me.

Prayer of St. Ignatius of Loyola
Appendix III

Initiation Meeting Ideas

Meeting #1  "Finding God in All Things"

Theme: Noticing God in the Ordinary

Scripture:  John 6:53-58
           John 15:9-17

A. The leader describes briefly that God meets us in our
everyday life—all we need to do is become aware of God.

B. Have the members either sit in a chair or lay on their
backs in a chapel or quiet place.
The leader should have the members slowly breathe in and
out paying attention to their breathing.

C. Once the members are relaxed and focused, the leader poses
these questions to them, leaving room for quiet time or
soft music between each question.

--What people have you come in contact with today?
--What did you talk about? How did you feel after the
conversation?
--Did you feel sometime during the day that you were
authentically being yourself, that you felt accepted by
others and that you were happy to be who you are?
--What was it about these events that made you feel
accepted?
--Share this day with Jesus and tell him how your day
has gone. As you tell him this, how does it feel to be
in Jesus' presence?
--What does Jesus say in return to you?

D. Slowly read a scripture passage inviting the members to
imagine that Jesus is talking directly to them. (see above
for scripture suggestions).

E. Have the members conclude with a silent prayer of
thanksgiving to Jesus.

F. After the exercise, which might last 7-15 minutes, have
the members evaluate and share as a group how the exercise
went for them.
Appendix III
Initiation Meeting Ideas

Meeting #2: "Finding God in All Things"

Theme: Focusing in on Issues


A. As before, have the members quiet down and become focused by breathing exercises or other body awareness techniques. The members can either be seated in chairs or on the floor.

B. The leader should voice aspects of the student's lives and have the member come up with one or two feelings (silently) that best describes each aspect. For instance, the leader asks the question

"What is school (or work) like these days?"

The member gets in touch with feelings of satisfaction, struggle, enjoyment, whatever it is he or she may be feeling.

Ask questions about relationships, family life, alcohol, job, religion.

C. After they have expressed (to themselves) their feelings associated with each life situation, the leader invites them to share these feelings with Jesus.

Have the members take note of how Jesus responds to them. What does he say to them? Read a scripture passage of Jesus' teachings (see suggestion above).

D. Conclude with a brief evaluation and sharing of how the exercise went. End with a prayer of thanksgiving.
Appendix III

Initiation Meeting Ideas

Meeting #3: "Finding God in All Things"

Theme: Decision Making

         John 15: 9-17
         Matthew 7:24-27

A. Begin by calling the members to sit comfortably and to become centered. Play some soft music in the background.

B. Tell the members to allow their minds to wander yet to gradually focus on some decision they will be making soon. Have them sit quietly with this decision and contemplate what and who is involved.

C. Invite the members to imagine what the scene would like if they decided "for" or "against."

   --How do both sides of the decision feel?
   --Do they feel "at home" or comfortable with both sides?
   --Which decision would create the greater good?
   --Present the decision to Jesus. What does he say to them about their decision? Have the members respond to Jesus.

D. Read a scripture passage related to decision making (see suggestions above) and have members take note of Jesus' responses.

E. End with evaluation and sharing of the meditation and a prayer of thanksgiving.
Appendix III
Initiation Meeting Ideas

Meeting 4: "Application of the Senses"

Theme: Jesus' Humanity

Scripture: Luke 2 1-19
Luke 5:17-26
Matthew 4:18-22
Matthew 9:27-31
Matthew 15:29-31

A. Have the members become focused. Play some soft music in the background. Members should be seated in a quiet place.

B. Pick any account or episode in Jesus' life (see suggestions above) and describe what the scene might look like, i.e. the scenery, the temperature, who is present, etc.

C. Slowly read the account of Jesus' life, for instance, the curing of the blind man. Pause after major statements encouraging the members to be aware of what is taking place in the scene.

D. As the account is read help the member focus on Jesus' actions. How does he treat the blind man? How is the miracle performed? What is the reaction by the people in the scene to Jesus' miracle?

E. After the reading, invite the members to respond to Jesus about what they just witnessed. How does Jesus respond to them.

F. End with evaluation and sharing of the meditation.
Appendix III

Initiation Meeting Ideas

Meeting #5: "Application of the Senses"

Theme: Healing

Scripture: Luke 7:1-10
Matthew 8:1-4

A. Follow the same instructions as in meeting #4. This time however, have the members place themselves into the shoes of the blind man—or whoever is the central figure Jesus responds to in the story chosen.

B. Invite the members to share with Jesus what needs to be healed in their lives. How does Jesus respond to this request? Ask the members what it feels like to be healed?

C. Have the members end with a conversation and prayer of thanks to Jesus.
Appendix III
Initiation Meeting Ideas

Meeting #6  "Application of the Senses"

Theme: God's Unconditional Love

Scripture: John 15: 9-11
          John 11:38-44

A. Have the members relax and focus.

B. Invite the members to imagine that they are walking on the beach or in a forest. Ask them to imagine what the scene looks, smells, and feels like?

C. Imagine that from a distance they see Jesus walking towards them. They meet Jesus and talk. What goes on in the conversation?

D. As the conversation ends, tell the members that Jesus turns to them and says, "I love you. I love you and I accept for who you are and not what you have or what you do."

--Have the members sit with these words for several moments contemplating on the significance of the words and how each of them feels as Jesus says "I love you." Do they believe Jesus? Why or why not? Do they want to believe him?

E. End with evaluation and sharing
Appendix III
Initiation Meeting Ideas

Meeting #7  Missioning Ceremony at The End Of The Year

Theme: CLC is an ongoing way of life; outgoing members are missioned by the group to live the CLC way of life.

Scripture: Matthew 28: 16-20
Ephesians 2: 20
Mark 16: 15; 28: 19

1. Begin in a circle, with those members who are leaving the group sitting together. Open with a prayer, a song, or a poem.

2. After the opening, the Guide recalls that CLC is an ongoing way of life, and that members are missioned to take the spirit of the group with them and to share that with others.

3. Depending on the size of the group, it is appropriate for remaining members to share reflections about each of those departing. "What I have learned from him," or "What would I wish for her," are appropriate kinds of reflection questions. Either everyone can respond or only certain representatives chosen by the group.

4. Have the departing members kneel in the middle of the circle, each holding a lit candle, and have the remaining members come around and lay hands on them, one at a time, silently offering a short prayer.

5. Previously, have the Coordinator buy a "memories" book and have each member sign it. At the end of the laying on of hands, present the book.

6. If desired, give the departing members time to share their reflections on leaving.

7. All hold hands, recite the Lord's Prayer, and close with a song.
8. A party or social activity should follow this meeting.

Appendix VI

CLC Youth Handbook
Page 49
Purpose of Retreats In Youth and Young Adult CLC

Retreats play a very important role in Youth and Young Adult CLC, and every group should go on retreat together at least once a year. Once each semester is most ideal. Retreats help to fill in any gaps in CLC formation—they greatly help to solidify a community. All aspects of CLC—Community, Spirituality and Mission—are a part of every retreat by its nature, and in a way that has deep and significant meaning for youth and young adults. Therefore, the retreat aspect of CLC is central to youth and young adult formation and cannot be optional.

Pre-Community Retreats

 Usually, most groups begin with a one day retreat. This type of "Breakaway" Day works very well in Pre-Community and also adapts to a school or parish situation. Although there are many possible themes for these retreats, a basic theme is relationship—how has God been present in my life through various relationships? This allows for a reflection on one's life in a communal context.

Retreats for youth members usually work best with a variety of activities, both spiritual and social. It is good to schedule some time for personal prayer, for group prayer and shared reflection, and for fun activities. Some sample one day retreats follow this page.

Initiation Retreats

Retreats in Initiation are usually overnight, perhaps longer. At this stage the members are able to focus more deeply and for longer periods of time. The relationship theme can still be used here, but the focus of the question changes. It shifts from a general awareness and thankfulness for my friends and family to a reflection on how God has revealed God's self in these relationships. In other words, because of the relationships I have had, who is God for me? How has God revealed God's face in the faces of others?
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<th>Time</th>
<th>Person</th>
<th>Activity</th>
</tr>
</thead>
<tbody>
<tr>
<td>9:30</td>
<td>Shane</td>
<td>Intro and Theme</td>
</tr>
<tr>
<td>9:35</td>
<td>Sonia</td>
<td>Name Tags</td>
</tr>
<tr>
<td>9:50</td>
<td>Sonia</td>
<td>Self Identity, explain and fill out question in large group</td>
</tr>
<tr>
<td>10:00</td>
<td>Small groups</td>
<td>Discuss questions in group</td>
</tr>
<tr>
<td>10:30</td>
<td></td>
<td>Break</td>
</tr>
<tr>
<td>10:45</td>
<td>Steve</td>
<td>Group Identity, explain and fill out questions in large group</td>
</tr>
<tr>
<td>11:00</td>
<td>Steve</td>
<td>Explain partner walk—send them out</td>
</tr>
<tr>
<td>11:20</td>
<td>Small groups</td>
<td>Group lists: drawings and pictures for questions 3 and 4</td>
</tr>
<tr>
<td>11:35</td>
<td>Steve</td>
<td>Group reports</td>
</tr>
<tr>
<td>11:55</td>
<td>J.B./Shane</td>
<td>Liturgy</td>
</tr>
<tr>
<td>12:30</td>
<td></td>
<td>Lunch, followed by free time for sports, talks, walks or whatever</td>
</tr>
<tr>
<td>3:00</td>
<td></td>
<td>Movie—&quot;Ballad of Gregorio Cortez&quot;</td>
</tr>
<tr>
<td>5:30</td>
<td>Small groups</td>
<td>Discussion questions about movie</td>
</tr>
<tr>
<td>6:00</td>
<td>Shane/J.B.</td>
<td>Closing prayer service/reflection</td>
</tr>
</tbody>
</table>
Self Identity

1) Describe yourself. What are your good and bad qualities? How do you see yourself?

2) How do you think others see you? What have other people told you that they like or didn't like about you? What do you think other people would say if asked about you?

3) How would you like others to see you? How can you be more yourself?
Group Identity

1. In the space provided, list as many groups that you belong to. (family, school groups, church, etc.) Be as specific as possible.

2. In the groups you have listed, describe some positive experiences you have had. Also describe some difficult experiences you have had, that is, what made those experiences positive or negative?

3. What experiences have you had at school that have made you feel good about yourself or about others? Be as specific as possible. What people or experiences at school have directly influenced and touched your life?

4. What are some unique qualities you possess that you contribute right now as a Freshman, Sophomore, Junior or Senior to the school community?
"Ballad of Gregorio Cortez"

1) What issues does the movie deal with? How are these portrayed?

2) What incidences of stereotyping and prejudice does the movie portray? How accurate are the portrayals?

3) How did you feel watching the movie? How do you feel about Gregorio Cortez? His wife and son? The Sheriff? The translator?

4) What have been you personal experiences of prejudice (if any) in your life? What has been your experience of prejudice at school?

5) What do thing can be done to change prejudice in the world? What do think can be done to change prejudice among the school community?
CLC BREAKAWAY DAY
(One Day Retreat)

9:30 Introduction/Rules and Regulations
9:35 Name Tags/Icebreaker Exercise
10:00 Introduction to group identity worksheet
   (small group activity)
10:30 Break
10:45 Trust Walk
   (Pair members up and blindfold one of them.
   Send them out, instructing them to reverse
   roles after 15 minutes.)
11:15 Partners return and begin to work on Trust
       worksheet
11:45 Lunch/Play time
12:30 Prayer Service
       Explain Coat of Arms--Allow members to
       complete them while soft music is playing.
1:30 Leave for School
TRUST WORKSHEET

1. Describe your feeling as you walked blindfolded, being led by your partner. Describe your feelings as you led your partner.

2. Name five people you trust. Next to each person's name write why you trust him or her.

3. List the qualities you look for in a friend.

4. List the qualities you possess which make you a trustworthy person and a good friend.

5. List any problem or concern that you would like to share with a person you trust. (You will not be asked to share your response on this question during the sharing time).
**Group Identity Worksheet**

**Group Identity**

1. In the space provided, list as many groups that you belong to. (family, school groups, church, etc.) Be as specific as possible.

2. In the groups you have listed, describe some positive experiences you have had. Also describe some difficult experiences you have had, that is, what made those experiences positive or negative?

3. What experiences have you had at school that have made you feel good about yourself or about others? Be as specific as possible. What people or experiences at school have directly influenced and touched your life?

4. What are some unique qualities you possess that you contribute right now as a Freshman, Sophomore, Junior or Senior to the school community?
1. Draw a picture (or with words) describing what you enjoy doing most.
2. Draw or list your favorite place.
3. Draw two pictures; one to represent something you are very good at, and another of something you are not too good at, but enjoy very much.
4. Draw a picture of something you are proud to have done or accomplished.
5. Describe what you are concerned about in life.
6. The "Words" on your tombstone--How would you like to be remembered?

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SOPHOMORE BREAKAWAY DAY:
(One Day Retreat)

Building Relationships

8:40  Depart from School
9:15  Arrive at Presentation Center
9:30  Ice Breaker--KNOTS
10:00 Appointment cards
     --Make 10 am, 11 am, 12 noon, 1 pm appointments
10:10 Get together with your 11:00 appointment and share with
     that person: Your biggest success and greatest
     disappointment of Sophomore year thus far.
10:15 Large Group Sharing of
     3 possessions that are valued--self, other, God
10:45 BREAK
11:00 Write in blue books: Relationship With God
     1. How do you see God?
     2. How do you think God sees you?
     3. What does prayer mean to you?
     4. Where are you in your relationship with God right now
        in your life
11:10 Get together with your 1 pm appointment and share your
     reflections about God.
11:20 Prayer Time
     --Scripture reading and shared prayer
11:45 LUNCH AND RECREATION
12:50 Write in Blue Books: Relationship with Others/Self
     1. How do you think others see you?
     2. How do you see yourself?
1:00  Share with 10 am appointment what you have written.
1:05  Backwriting Affirmation
     a) Tape paper to each person's back.
     b) In silence, write what you see as that person's
        good qualities and strong points.
     c) Keep it positive.
     d) Write on as many person's pages as possible.
     e) Sign your name.
1:30 Sit in circle: read pages
    --hold hands for final prayer
1:35 Clean-up
1:40 Leave for School

Announce: Share with your 12 noon appointment what the most important part of the retreat was for you personally.
Appendix V
Mission For Youth and Young Adults

Pre-note

Mission has a unique and special place in Ignatian Spirituality. Mission in CLC is our response to the Call of the King as presented in the Second Week of the Spiritual Exercises. It is identified with service to others—some response to the incredible love that God has for us in the person of Jesus Christ. There are several nuances that must be considered when applying the CLC concept of Mission to Youth and Young Adult CLC groups.

Mission

As stated previously, there is both a group and an individual sense of Mission. Each individual is called to live his or her vocation as a student, worker, CLC member, etc. In terms of the group, Mission flows out of the blending of Community and Spirituality. Thus Mission is the third stage of a growth process. The idea of Mission should be presented to youth and young adults at the beginning of the group as one of the three aspects that embody CLC. A group will not be able to enter fully into Mission, however, until it has first built Community to the point where members know one another at a more intimate level and until the Spirituality has become a way of life chosen by the group. It is at this juncture that a group's Mission emerges as a natural response to Community and Spirituality. This process takes time, happens gradually and in stages. Because many youth and young adult groups are not together long enough to move into Mission in a more formal way, some practical considerations are appropriate for Youth and Young Adult CLC.

The Process

The most important consideration of Mission for Youth and Young Adult CLC is the process whereby a group approaches this subject. In many ways, the process of approaching Mission is much more important than the direct results. The process a group may go through, for example, in discerning to partake in a food drive for the homeless, is more important than the final outcome of how many cans were collected. It is the whole process—not just an emphasis on the final product—that articulates Mission for CLC. Thus, the way a group enters into that project is important. Are they able to become aware of the issues involved, perhaps hearing from a local community food bank? Are they able to understand the
project as a response to a difficult and sinful situation? Do they prayerfully reflect on their own involvement in this project? Is there time in a meeting to evaluate and reflect as a group on the project after doing it? These are the important considerations for Mission.

Many groups make the mistake of thinking that Mission automatically means they do a service project. That is one possible outgrowth Mission can take. There are other more basic and foundational considerations for Mission in Youth and Young Adult CLC. Mission is an attitude, or an approach that a CLC member takes toward life. It involves commitment to our own process--every moment in our daily lives is significant. We become aware of this significance by the stance we take toward reflection. It is the Mission of CLC to take an attitude toward the world that fosters awareness and openness. It is not a "me first" attitude, but one that moves to a concern for the others in my group, other groups, the school and world communities.

Mission is not about doing more and more service activities--it is about the reasons why we wish to respond to our situations we encounter in our world and how we wish to respond. We must first become aware of the conditions that need a response. In many Youth and Young Adult CLC groups, this can take the form of dealing with problems within a given group itself or within the school. Most fundamentally, it is the Mission of Youth and Young Adult CLC for the members to be concerned with each other's well being and to be sensitive to each other's needs. It makes little sense for a group to take on a service project to work with marginalized people in the community when there are people in the group or school who feel marginalized and that fact is overlooked. Mission does not begin outside of ourselves; it is not artificially created--it is the authentic response to an interior movement that involves the totality of our lives.

Practical Consideration

There are many practical ways a Youth and Young Adult CLC group can engage Mission. After some initial formation by the Guide, the "agenda" for Mission comes from the group itself, as it begins to reflect on its world with greater awareness. There are many issues within the group that can reflect a group's Mission--cliques, cheating, racism, lack of commitment, etc. Mission begins with this kind of awareness and some type of response that comes from the group. From this point, Mission moves outward to a consideration of the larger communities.
Service Projects

The process of deciding on a Mission activity, if that is desired, comes after members have a good understanding of the basic concept of CLC's daily Mission--to reflect on the quality of our daily lives and to care for the lives of others around us. Service projects certainly have a place in Youth and Young Adult CLC. They are often very practical and tangible ways to respond to an unjust situation. They do allow us to enter into other people's lives in a way that we might not chose to do normally. The important thing to consider is the process whereby CLC members are invited to enter into a service project. In CLC, we must model justice in the way we seek to do justice. Doing a service project should not be forced on a group because the Guide thinks it is a good idea or because that is what previous groups have done. Mission must be a living response. Even in settings where there is a tradition of the CLC groups sponsoring the annual food drive or some other activity, that activity must be freely chosen anew each year. The members must be invited to enter into the process of discernment to decide whether or not they wish to do it, and for what reasons.

Move Toward Freedom

Ultimately, Mission in Youth and Young Adult CLC flows from freedom. We must respond freely to the Call of the King. It is difficult to move toward this freedom in such a task-oriented society as is ours. We need to be aware of codependent or compulsive behavior, as that limits our freedom to respond. We need not to be so task-oriented--Mission allows us to freely say no when that is appropriate. Mission calls us to move toward health and freedom psychologically and spiritually. It is a life long process; in Youth and Young Adult CLC we can only begin.

Meetings On Mission

Initial meetings on Mission are Guide centered and are instructional. As the group moves more deeply into commitment as a Community and into the Spirituality, the Mission will emerge. In Youth and Young Adult CLC, this usually takes place in Initiation, although aspects of it are present from the beginning. The Guide may need to bring recognition of an issue within the group to the group's attention, even at this stage. The Guide should help the group enter the process by doing as much or as little that is needed. Some groups take to this very easily, but others need more direction. Sometimes it is difficult at first for youth and young adults to talk about what is really bothering
them. The following are some actual meetings that were planned to deal with situations that came up within various Youth and Young Adult CLC groups. They are given here as sample ways to formulate meetings on Mission topics.
Mission Sample Meeting #1

Issue: Cliques within the group

Suggested Process:
(To be done in a series of meetings)

1. Address the issue openly. Have group members define cliques and real friendship. What are the effects of each? What is their experience of each?

2. Use an Activity sheet. Have each one evaluate his or her group of friends. Divide into partners and have each person learn something about friendship from someone else they do not know well in the group.

3. Have some reflection time on how each one feels when he or she is left out of a group. Possibly do some role playing.

4. Have the group view a movie together, such as the Breakfast Club, which deals with the issues of cliques and friendships.

5. Have an activity; break up in small groups to discuss the movie.

6. Move to the large group. Have members discuss what they each learned in this process and how they feel about the issue now. Ask the group to think about concritizing their new attitude in some way—a prayer service, a party, etc.
Mission Sample Meeting #2

Issue: Cheating in School

Suggested Process:

(To be done in several meetings)

1. At the first meeting, begin with general principles. Why has this issue come up? What are the over-all moral values involved?

2. List on the board:
   -forms of cheating (in general)
   -causes of cheating

The point here is to get to the deeper, underlying issues and feelings.

3. Discuss the value of honesty. What role does honesty play in CLC? What are examples of honesty and dishonesty in Scripture?

4. Follow up more in-depthly. Use the following reflection questions:

   -why students feel they have to cheat
   -what happens to people when they cheat? How do they feel about themselves? What changes can take place in a person who cheats?
   -what happens to a person who gets caught cheating? How does that person feel about himself or herself?
   -what happens to the person who does not get caught cheating?
   -how does cheating affect the group? the school?
   -have I ever cheated? How did I feel about myself?

5. Have group members come to some decision about cheating, after going through this process of reflection.
Mission Sample Meeting #3

Issue: Commitment

Suggested Process:

(To be done over a period of time)

1. When the problem of commitment emerges, the Guide and the Coordinator should meet. What is the real situation? If it is a problem involving only one or two individuals; then they can be talked with separately. If, however, there is a problem with the whole group showing up at meetings, it may be necessary for the Guide and the Coordinator to send out an emergency letter to the group regarding the future of that group as a CLC. The letter should give the time for an emergency meeting which all who want to continue in that CLC group must attend.

2. At the emergency meeting, the Coordinator can lead an evaluation of the group. List on the board all of the strengths and weaknesses of the CLC group. What do people find helpful/not so helpful? Move into a discussion of where the group wants to go--to work out its commitment or to disband?

3. Another approach is to have a survey sent to each member asking for input on his or her needs. How is CLC meeting these needs? What could be done differently?

4. Another approach is to have members discuss the CLC group with only another member, one-on-one. Then bring the concerns back to the large group.

5. Whether suggestion two, three or four from above is used, the group must set the standard for themselves. The solution must involve the group, and must emerge through the group’s interaction. Periodic evaluation of commitment is very important.
Appendix VI

Naming A Group

Background

In CLC, the name a group takes has much significance since this is one way a group describes itself to the greater community. In the Old Testament, names were considered sacred. To know someone's name was to have power over that person, because it was believed that a name contained the essence of the person. Choosing a name for a CLC group is not a casual moment. It is an important opportunity for the group to reflect on its purpose, Mission and understanding of itself, and thereby choose a name which is appropriate.

Some Considerations For Youth and Young Adult CLC

In Youth and Young Adult CLC, the naming process is important because it is an opportunity for members to reflect on the purpose of CLC and their participation in it. Some groups in the past have chosen names of popular movies, songs, TV shows, etc., for a CLC name. Guides should caution members to reflect on the appropriateness of the name—what values does this name reflect—how might it be understood by those outside of the group? At the same time, some groups have used names of popular movies, songs, TV shows, etc., to come up with a very creative name that embraces the spirit of CLC. Flexibility should be used, but also keep in mind the purpose of the name.

Suggested Process For Naming Youth and Young Adult CLCs

It is suggested that Youth and Young Adult CLC groups initially use the last name(s) of the Guide. The movement from Pre-Community to Initiation is an ideal time to choose a name, since it is a concrete way of discerning the desire to continue with CLC and since at that point members will have enough background to participate fully in the discernment process.

After the discernment period, if the group decides to continue on into Initiation, the Guide brings up the issue of the name. It is important that the Guide give clear directives explaining the purpose of the group's name, and then the Guide asks for a period of discernment to adequately choose a name. (The name should not be chosen at this same
meeting, but after reflection). Some groups have held a contest with a prize for the best name. Some groups have appointed a committee within the group to recommend names. Some groups have had nominations and then had all vote on a name. At any rate, the Guide must allow the group to name itself within the parameters of what the Guide feels is acceptable. If in doubt, the Guide can talk this over with another Guide from the movement.

Suggestions For Naming a Youth and Young Adult CLC Group

The name should reflect the spirit and creativity of the group. There are endless possibilities for Youth and Young Adult CLC names. Some groups name themselves after a patron, a saint or a person that the group greatly admires. Thus we might have the Oscar Romero CLC, the Dorothy Day CLC, St. John of The Cross CLC, St. Monica CLC, etc. Other groups have named themselves after a value or a quality that they esteem. Such group names might be the Serenity CLC, the Peacemakers, the Mystics, the Good Samaritans, etc.

Additionally, some groups have used the Guide's name in a creative way. Some of such groups are the Flynnstones (named after John Flynn, S.J.), the Siete S CLC (named after the three initial Guides, Spanish-Speaking Students of Shane, Sonia and Steve), etc. Still other groups have come up with such creative names as the Jesuit Idealist CLC, the Companions, El Shaddai (Hebrew for God of the Mountain), the Young Saints, the Young Elders, etc. Finally, if there is only one CLC group associated with a school or a parish, it may be appropriate to use the name of the institution, as in St. Clare's CLC, Loyola CLC, etc.
Appendix VII
Roles In CLC

There are three main administrative roles in the CLC structure. The following is a brief description of each.

Ecclesiastical Assistant:

The Ecclesiastical Assistant is the connection that CLC has with the larger church. In some cases this will be the pastor of the parish or the principal or the president of a school. In many Jesuit provinces, there is a Province Promoter, a Jesuit who acts as the main coordinator for the different CLCs in his area. The Province Promoter can serve as this link. In other settings this may be some other competent person.

The Guide

In a Youth and Young Adult CLC, the Guide plays an important role especially when a community first begins. Whether the members first know each other or not the Guide must first take an active role to create an environment that is inviting and encouraging. The first meetings are usually run by the Guide to "set the tone" of what CLC is all about and to provide organization and structure. In many ways, the Guide "teaches" the community about the elements of CLC, thus he or she provides a model of how to share in a group, how to pray, how to reflect etc.

Once a community has been together for a period of time and once the members are more familiar with the CLC way of life, the Guide can begin to let go of his direct control of the meetings. At this point, the community members themselves are encouraged to set the meeting agendas, organize trips or outings, and lead the community prayer sessions. In this stage, the Guide now acts to give advice, support and helps the group maintain the vision of the CLC way of life. The Guide plays keen attention to the group dynamics and how each member is participating in the larger group.

The Guide should be present at all meetings. Where he or she should take an especially active role is in helping the community members evaluate their experiences in CLC, the meetings, the activities, etc. A group evaluation is important but the Guide may also choose to talk individually with each member about his or her experience.
Role of the Coordinator
(Also called the Student Coordinator)

As the community develops over time, and unity and cohesion within the group exists beyond an initial stage, the community may choose leaders who will work with the Guide. The leaders may simply volunteer or they may be elected by other members.

The main role of the Coordinator is to help coordinate meetings and activities. The Coordinator, with the Guide, plans agendas and organizes any necessary details. After time and practice the Coordinator begins to run the meetings by leading community discussions, prayer services, group faith sharing, etc. Like the Guide, the Coordinator must be aware of all the members and encourage each person to interact and participate.

We have found that the more that the members "take control" of the community the more the members are able to claim the community as their "own." In other words, members begin to feel more comfortable with each other and thus the quality of the community improves greatly.
APPENDIX VIII
GENERAL MEETING HANDOUTS

Purpose Of Handouts

Various groups have used handout pages to aid in the building of Community, the development of Spirituality, and the promotion of Mission. These handouts can be used in a variety of ways. Students can take five to ten minutes to fill them out and then have something written from which to base a discussion. They may also be used for retreats. Basically, any type of handout that can allow members to reflect on their experience and share that with the group is appropriate.

The following are sample types of handouts that have been used at Youth and Young Adult CLC meetings and on retreats. They may be copied as they are or modified to fit the nature of a particular CLC group. Please send us your own handouts, care of the National office, so that we may include them in future editions of this handbook.
PEOPLE WHO INFLUENCE OUR LIVES

Directions: In the blanks below, list some folks in your life that you trust. These could be: parents, girlfriends, boyfriends, friends, teachers, etc.

NEXT TO THE NAME: WRITE THE REASON WHY YOU NAME THE PERSON

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MAJOR GOALS IN MY LIFE

Spend a few minutes reflecting upon goals you think you have right now for your life.
These would be your major goals for life: goals that would help you to live a happy, fulfilled life.

________________________  why? ______________________
________________________  why? ______________________
________________________  why? ______________________
________________________  why? ______________________
________________________  why? ______________________

Imagine a little bit.

Think of five years from now.
Where will you be, and what will you be doing?

Think of ten years from now.
Where will you be, and what will you be doing?

How important is it for you to see that your goals have a Christian overtone to them?

Important  Somewhat important  Not very important

Can you explain why you chose your specific answers?
MY VARIOUS SELVES

There are so many ways in which we look at ourselves.

In each of the following sections below, write down a few words or phrases to describe how you see that "self" that is you!

THE SELF YOU THINK YOU ARE ... NOW.

THE SELF THAT YOU MOST WANT TO BE.

WHERE ARE YOU WITH GOD IN YOUR LIFE AND SELF? (Do you feel ok in this place? Have any questions? Want to change?)
REFLECTION QUESTIONS

1. What is more important to you... appearances, or who you are deep down inside? Why?

2. What prevents you, if anything, from letting others see you as you really are? Fear of rejection?

3. What do you like more in others ... their ability to relax and be themselves? Or, do you like more those who impress you?

4. Take some time to look at your present self-image.

ARE YOU COMFORTABLE WITH YOURSELF? WHY? WHY NOT?

WHAT SKILLS OR PERSONALITY TRAITS DO YOU SEE EMERGING FROM YOURSELF THAT APPEAR TO BE MAJOR STRENGTHS FOR YOU NOW AND IN THE FUTURE?

Explain why you chose your answer(s).
COMMUNICATION

We all need to learn how to communicate our feelings and concerns in an honest and intelligent manner. Sometimes, males get the idea we should be "macho" and never talk about anything—and keep everything inside ourselves.

RATE YOURSELF

IN GENERAL, HOW GOOD ARE YOU RIGHT NOW IN EXPRESSING FEELINGS, EMOTIONS, ATTITUDES, BELIEFS, AND CONCERN?

Scale 1 to 10 (10 highest/best) pick a number _____

Comment on your rating:

SIGNIFICANT COMMUNICATION

RIGHT NOW DO YOU HAVE SOMEONE WITH WHOM YOU CAN TALK ABOUT ANYTHING IN YOUR LIFE AND RECEIVE GOOD ADVICE?

YES

NO

a) Does this matter to you at all? Why?

b) How important do you think it is to have someone to talk to about serious life issues? EXPLAIN.

COMMUNICATION WITH YOUR PARENTS

RATE THE COMMUNICATION YOU HAVE WITH YOUR PARENTS NOW:

Poor  Average  Good  Very Good  Excellent

a) Are you comfortable with this rating? Why?

b) What do you leave in/leave out of conversations with your parents? Why?

c) What makes it difficult to change your pattern of communication with parents.
IDENTIFYING MY GIFTS

Each person is asked to write down ten gifts that God has given. Don't forget the "ordinary" ones.

1.

2.

3.

4.

5.

6.

7.

8.

9.

10.

Now reflect on how you are presently using these gifts. Which gifts do you use well? Not very well? What holds you back from using some of your gifts?
ME IN THE YEAR 2079

Directions: Write down 10 truthful statements about yourself as you are now. Nobody will read these statements except you. It is important to be honest with what you write.

1.

2.

3.

4.

5.

6.

7.

8.

9.

10.

Now reflect on how life would be for you if you lived in the year 2079. Which of the above would you value the most? The least? Why?
C.L.C. COMMITMENT STATEMENT

My Name

Group Name

1. Write down my experiences of C.L.C.

2. How do I feel about C.L.C. and my group? (list strengths and weaknesses).

3. Write down my feelings about commitments to C.L.C. and my group?

4. My personal Mission Statement:

(TO BE USED IN DISCERNMENT BETWEEN PRECOMMUNITY AND INITIATION STAGE)
Eulogy

Suppose you died and the newspaper was trying to write a Eulogy to talk about your Life. Fill out the following form as you would like it to be at the end of your life.

Name________________________  Age at Death_______

Occupation________________________

Height_______ Weight___________  Color Hair_________

Color Eyes_________ Dentures, contacts or other such artificial things________________________

The deceased is survived by:

The cause of death was:

At the moment of death this person was:

The most important thing to this person was:

This person greatest success was:

This person will always be remembered for:

The one thing this person was never able to do was:

Friends and neighbors said this person was:

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End Notes


2. General Principles 3, 4


4. Ibid.

5. Ibid. (See also Survey)


8. Ibid.


11. Ibid. pp 5-6.

12. There are many fine works on the life of Ignatius listed in the bibliography. Perhaps the best introductory work is the edition of Progressio, "Who Are You, Ignatius of Loyola?"


14. We are grateful to Francis K. Drolet, S.J. for information on Mission, especially that of individual Mission. His book, New Communities For Christians, is listed in the bibliography.
Appendix X

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