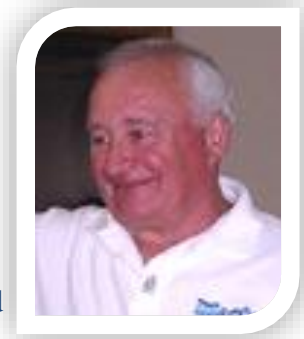


Dear Mary, Leanne and Fr. Charles,

In CLC Projects 156 we are all invited to pray and reflect on the passage from Mk 9: 2-8 (The Transfiguration). I consider this to be a privilege and a grace to join with you as you prepare for the Lebanon experience. The mystery of the Transfiguration is of great importance in the life of Christ as it is for me and I would suggest all members of our CLC world community that are rooted in the Ignatian Spirituality.



As I enter into the mystery of the transfiguration of Christ and allow it to touch my life there is a great and deep sense of gratitude for what has been my experience in my CLC pilgrimage. CLC Canada and all those persons that have mentored us along the way I can truly say has given me a greater awareness of our rich graced history.

A great part of our rich heritage has been the CLC Canada Formation manuals and how they are all based on the growth process that follows the dynamic of the Spiritual Exercises themselves. Through the 5 stages of growth one moves to be deeply identified with Christ and to make a serious commitment to answer the question, “What should I do for Christ”?

We also know that this commitment is played out in a group and through this dynamic process it enables the group in seeking and finding God in all things. By letting oneself and ones group be guided by the Spirit, “to love and serve in everything”, to my mind, is what we are being challenged by in the theme of the Lebanon World Assembly, the “New Frontier” and a deepening identity in what is an apostolic community that discerns Christ mission. That mission itself is the ultimate objective of CLC.

## **MINISTRY AND/OR MISSION**

Personally I think that both are both relevant means of living out one’s faith/human journey but there is a subtle difference that, in my opinion, situates the word mission to a more mature level of expressing one’s human/ faith journey especially within the vision/charism of a CLC vocation that we see clearly expressed in GP #8.

### *GENERAL PRINCIPLE 8:*

*As members of the pilgrim People of God, we have received from Christ the **mission** of being his witnesses before all people by our attitudes, words and actions, becoming identified with his **mission** of bringing the good news to the poor, proclaiming liberty to captives and to the blind new sight, setting the downtrodden free and proclaiming the Lord's year of favour.*

*Our life is essentially apostolic. The field of CLC **mission** knows no limits: it extends both to the Church and the world, in order to bring the gospel of salvation to all people and to serve individual persons and society by opening hearts to conversion and struggling to change oppressive structures.*

- a) *Each of us receives from God a call to make Christ and his saving action present to our surroundings. This personal apostolate is indispensable for extending the Gospel in a lasting and penetrating way among the great diversity of persons, places and situations.*
- b) *At the same time, we exercise a corporate or group apostolate in a great variety of forms, whether through group action initiated or sustained by the Community through suitable structures, or through involvement of members in existing secular and religious organizations and efforts.*
- c) *The Community helps us to live this apostolic commitment in its different dimensions, and to be always open to what is more urgent and universal, particularly through the "Review of life" and through personal and communal discernment. We try to give an apostolic sense to even the most humble realities of daily life.*
- d) *The Community urges us to proclaim the Word of God and to work for the reform of structures of society, participating in efforts to liberate the victims from all sort of discrimination and especially to abolish differences between rich and poor. We wish to contribute to the evangelisation of cultures from within. We desire to do all this in an ecumenical spirit, ready to collaborate with those initiatives that bring about unity among Christians. Our life finds its permanent inspiration in the Gospel of the poor and humble Christ.*

## **CLC CANADA FORMATION**

In CLC Canada formation we have developed a growth pattern (5 stages of growth) that clearly demonstrates 5 levels of maturity both in an individual and in a group setting. To better understand this I will use the theory of **Spiral Dynamics (see below)**, what **Ken Wilber** also calls "Integral Theory", it is probably a completely new term to many but it's meaning can be easily accessed on the web site. In the last 150 years, there have been many attempts to chart growth, to "schedule" levels of maturity, morality, and consciousness. For me, these different theories have been best summed up in the latest version, which some have called Spiral Dynamics. It has nine levels of consciousness. The first three coincide with the *Purgative Way*, the second three with the *Illuminative Way*, and the third three with the *Unitive Way* in Christianity. I have always thought that the CLC 5 stages of growth (CLC Canada) clearly corresponds to the Purgative, Illuminative and Unitive stages of growth, for example:

- Pre-Community and Initiation would be the *Purgative stage*
- Redemption would be the *Illuminative stage*
- Deepening and Apostolic Community would be the *Unitive stage*.

In other words when relating it to ministry and mission and by applying the Spiral Dynamic Theory to the CLC (Canada) 5 stages of growth, my analogy would go like this:

- Initial CLC Formation (CLC Pre-Community and Initiation Stages) coinciding with Purgative Way that leads to ministry (the first three).
- On-going CLC Formation (CLC Redemption Stage) coinciding with the Illuminative Way that, once again, leads to ministry but becoming more conscious of a unique call to mission (the second three).
- Prophetic/Apostolic Community (CLC Deepening and Apostolic Community) coinciding with the Unitive Way that leads to mission (the third three)

### **CAN SPIRAL DYNAMICS HELP TO EXPLAIN CLC SPIRITUALITY AND IT'S GROWTH PATTERN?**

As we know science helps us to understand human nature. In other words Spiral Dynamics is a tool or theory on the human consciousness that helps to integrate levels of **maturity, morality, and consciousness** and therefore to bring greater clarity to one's life (finding God in all things). For example if we were to relate this science to CLC Spirituality we could say that the Daily Examen of Consciousness Exercise is also a tool or a theory on the human consciousness that helps to integrate our entire daily experiences and thus finding the Divine in all our daily experiences.

### **SPIRAL DYNAMICS IN A GROUP SETTING.**

In my opinion, the Spiral Dynamic theory is a helpful tool for "CLC Formators" in terms of understanding at what level individuals or groups hear, process, and act on their experiences. In the context of a CLC Spirituality we could say, to more fully understand the meaning of that experience we are called to live it out in a CLC group by gathering, sharing, discerning, being supported and sent and evaluating the mission thus coming to know the fullness of Christ mission in our lives.

In the stage of "Apostolic Discernment" the individual along with the group develops an attitude of "Spiritual Freedom" thus integrating life, faith justice by developing a deeper awareness of universality, ecumenism, sensitivity to the greatest needs and the freedom to respond to them.

- Ignatius calls this SPIRITUAL FREEDOM.
- John English sj calls this GAINING SPIRITUAL FREEDOM. (communal and individual).

- Richard Rohr a Franciscan priest calls this SPIRITUAL MATURITY or non dualistic thinking through the means of contemplation.
- RUMI a 13th century Persian mystic calls this, giving birth to the beloved in me, and letting the lover die in me.
- Julian of Norwich a 14<sup>th</sup> century English mystic calls this, the revelation of Divine Love in all of us....etc.

My thoughts and in solidarity of prayers.

Gilles