



# THE COLLOQUY

Greetings CLC Atlantic!

As your Publications Coordinator, my term will be up in June. So, let us continue to petition the Lord around someone responding to this leadership position with... Mary's YES.

Serving on ExCo means having a voice and input in an ongoing attempt to discern the means and ways of moving our Atlantic Region forward, into the deeper waters of implementing the mandate expressed within our statement of common mission. It means having the opportunity to work side by side with a dedicated and Spirit led group of leaders, as they attempt to hear and respond to the desire of God's Heart for CLC Atlantic. It is certainly an exciting time for all, as we grow and mature into a more defined missionary movement in the midst of this Extraordinary Year of Mercy declared by Pope Francis! There is a life giving flow that speaks strongly of the Presence and Action of the Blessed Trinity moving us forward.

I would like to thank all local communities and individual members who have so generously supported our Colloquy over the past three years, and all members of ExCo who have always offered their support to one another and our Region, in such a loving and faith filled manner. May God bless us all as this journey continues to unfold AMDG!

Sandy Mudge  
Publications Coordinator

*CLC Atlantic  
rejoices with  
our most  
recently formed  
N.B. community  
upon receiving  
its name...*

*Many Hearts  
One Spirit*

## **TELL US ABOUT YOUR APOSTOLIC WORK**

### **IN THE FOUR “FRONTIERS”...**

A message from our Regional Representative:

Jane Abernathy-Parker



As you might already know, the 2013 CLC World Assembly in Lebanon confirmed four “frontiers” to prioritize for apostolic action, as a result of its consultations with the world communities. These frontiers are: globalization and poverty, family, ecology and youth.

Following our CLC Canada National Assembly in 2014, it was decided that working groups would be created for each of these frontiers. The purpose of these working groups would be first, to gather information about the needs in each frontier, to understand what work has been undertaken in these areas to date, to network with other communities (nationally and internationally) and Ignatian partners who have worked in these areas, to identify best practices and to discern how our Ignatian charism can help us to contribute meaningfully to these frontiers. As well, the working groups will prepare materials to educate our communities on issues relating to their frontiers and propose reflection materials and apostolic initiatives. You might have seen the two articles on Ecology in the Update. The first was on soil sustainability, also included in this issue of your Colloquy, and the second dealt with our forests. These were written by Ixthus CLC, who is heart of the working group on the Ecology frontier.

The contacts for each of these “frontier” groups are:

- The Family- Kwan Sui Crowe ([kwansui.crowe@gmail.com](mailto:kwansui.crowe@gmail.com))
- Youth and Young Adults - Leanne Salel ([leanne.salel@gmail.com](mailto:leanne.salel@gmail.com))
- Poverty and Globalization – Magee McGuire ([correlieu@sympatico.ca](mailto:correlieu@sympatico.ca))
- Ecology – Jane Abernathy-Parker ([jabernethyparker@gmail.com](mailto:jabernethyparker@gmail.com))

If you and/or your community have been involved in work at any time on any of these frontier areas, the working groups would love to hear from you. This will help us to better understand what kind of work/initiatives have already been undertaken in these areas to date, what has worked, what lessons can be learned, etc. Please contact the relevant representative above to tell them about your initiatives. Further, if you are interested in joining one of these working groups, there is still time! Please let us know.

GC Regional Reps: Leanne Salel (Rockies), Kwan Sui Crowe (Prairies), Magee McGuire (Central) and Jane Abernathy-Parker (Atlantic)

Formation Coordinator... Julia Donahoe MacDougald



*Atlantic Regional CLC Assembly 2016*

It is very exciting, once again, as we move closer to gathering as an Atlantic Regional CLC Assembly, to celebrate, share our stories and grow in the CLC way of life.

The theme of the last Assembly, so generously hosted by our N.B. communities, was titled, "Crossing the Bridge: Carrying the Torch on Mission with Christ."

You are invited to come and hear how the torch has been carried since our last assembly, as we moved into the next stage of the discernment process that led to our present statement of **Regional Common Mission:**

**" As the Christian Life Community Atlantic Region, we**

**are called to place our gifts at the service of the poor, assisted by ongoing CLC development for this mission "**

Companions on The Way and Ixthus CLC groups are hosting the Regional Assembly this June 24-26 ,2016 in PEI at Belcourt Centre, which is located in the lovely country setting of South Rustico. We look forward to seeing you .

We ask that you prayerfully reflect on the theme, grace, scripture and General Principle during your preparation time.

**Theme: *Voices that Challenge Are the Voice of God***

**Grace: *We ask the Trinity for ears to listen deeply to the voices that challenge...and an openness to freely respond in loving service.***

**Scripture: *Matthew 25:37-41***

***G.P #4***

*If you have any questions please contact ; Any questions contact Julia Donahoe MacDougald at [julia.donahoe@pei.sympatico.ca](mailto:julia.donahoe@pei.sympatico.ca) or 902-838-4321*

## CLC Atlantic Holds Annual Spring Council

**Theme:** Going Beyond Ourselves with Courage and Trust

**Grace:** to gain greater enthusiasm and a deeper understanding of how our Regional Common Mission is calling us into the frontiers with courage, compassion and trust

Representatives from several CLC groups throughout the Atlantic Region, gathered this April at Villa Madonna Retreat House in Rothesay, to take part in their Spring Regional Council activities. It was a great opportunity for members to come together to pray, socialize, reconnect, share what has been transpiring within their local communities, receive ongoing CLC formation and deal with practical matters... and, in the end, attempt to discern how God had been present within the weekend gathering, in an effort to determine how CLC Atlantic is being called to further advance in the implementation of its statement of common mission: **As the CLC Atlantic Region, we are called to place our gifts at the service of the poor, assisted by ongoing CLC development for this mission...** a tall agenda indeed!

Those attending had been provided with previous, formative prayer material in preparation for the spiritual conversations that would be taking place. The particular article for this reflection was entitled, **“When the Going Gets Tough - a Spirituality for Hard Times”**, an excerpt from a book by John Wickam, SJ., in which Wickam identifies today’s economic situation and attempts to present some practical ways in which one might respond to it in a truly spiritual manner. Wickam describes it in this way: **“The challenge we are facing involves an onslaught of consumerism and the psychic damage symbolized for us by enslaving addictions.”** Fr. Trevor Scott, SJ, our Atlantic Region Ecclesiastical Assistant, presented an insightful overview of the article, and through personal reflection, small and large group sharing, it’s life giving content was broken open, helping to enhance the route of many towards a renewed spiritual attitude.



Beautiful and inspiring environment created by Dorie McDermott, depicting the areas dealt with in Wickam’s article.

Julia Donahoe-MacDougald, Regional Formation Coordinator, then offered a very worthwhile session on the **revised Agenda Template**, in use by local communities since the Fall. It truly

celebrated and surfaced the formative value of such a tool, and how especially helpful it was to communities in keeping their focus on our statement of Common Mission and its implementation, as well as sharpening our CLC tools for discernment. An opportunity was afforded to raise any questions or concerns. Julia also touched upon the different **stages in the CLC process of growth**, which will be dealt with in greater detail at a later gathering.

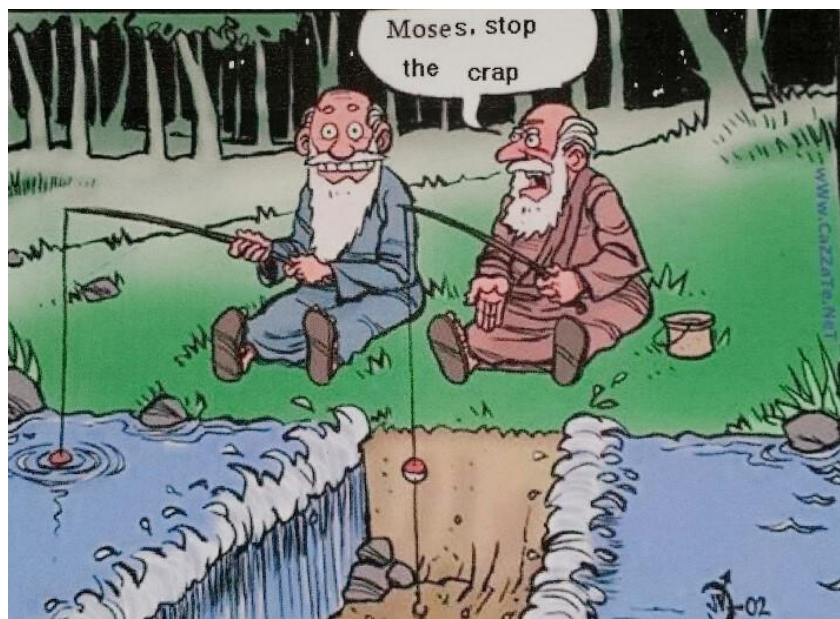


In the latter part of Saturday, our Executive Council members brought us up to date on various items from finances to leadership considerations. The face of ExCo will be experiencing some change over the next little while, as terms come to an end and replacements are discerned.

Inspiring communal prayer services were held at the beginning of each day, generously provided and led by PE and NB communities. The weekend culminated with a reflective appropriation of graces received, facilitated by

Sandy Mudge just prior to the Celebration of Eucharist in the Villa Chapel, with Fr. Trevor presiding.

All in all, the atmosphere of the weekend was one of enthusiasm for mission and a deep appreciation of one another, our CLC principles, charism, tools and formation offered through the three CLC pillars upon which we strongly stand: **IGNATIAN SPIRITUAL EXERCISES, COMMUNITY and MISSION... AMDG.** ( submitted by Sandy Mudge, Fishers of People CLC )



# MISSIONARY MOVEMENTS

## TEA WITH A PURPOSE



Potter's Clay CLC, in Saint John, hosted another Sunday morning tea/coffee party on April 10, 2016. As before, we hand delivered flyers to the neighbourhood community of Birchwood Place (the crescent where Norah and Dave live). We provided a venue for the gathering and the collected food donations for the North End Food Bank. Other local CLCers were invited through a flyer sent to group contacts.

People came, chatted and enjoyed our offerings of mini muffins, blueberry scones, cookies and other treats to accompany their hot drink. We had some new people from the street arrive-nice to see and get re acquainted. Others made connections within our small world, some as familiar faces, but not quite placed, which prompted questions, conversations and smiles all around. With a wonderful collection of donations, people and grace, we are grateful for all who helped to make our efforts successful in so many ways. AMEN



Potter's Clay CLC  
(Gerri missing)

## DEATH SHOULDN'T BE TAMPERED WITH

What does it mean to die? Just after Easter, which concerns the death and resurrection of Jesus Christ for many, may be a good a time to pose this question.

It is also a timely question, as our country considers passing a law on “medical assistance in dying,” a polite way of referring to the practices of doctor-assisted suicide and euthanasia.



For most of us, death is something that naturally happens to us. Suicide is different. With suicide, a person **makes** death happen. The same is true of its medically-assisted dying variants: a doctor helps to make death happen through a lethal prescription (**assisted suicide**), or by administering lethal drugs (**euthanasia**).

Is suicide, in any of these forms, a good way to die? Is it something for our society to put its stamp of approval upon, even provide for through the health care system? Is killing a form of caring?

Other forms of making someone die include war, capital punishment and terrorism. Christ was put to death on a cross. We normally deplore such practices. Should we do otherwise in the case of doctor assisted suicide?

Our society generally views suicide as a social problem, and has compassionately developed suicide prevention strategies. Why institutionalize assisted suicide for people who are suffering? Is that not inconsistent?

For some, the answer will be: It is medically necessary to help people in great pain. Two of us, as doctors, can attest: That is incorrect. **Proper pain management and palliative care can relieve suffering.** The problem is, 70 per cent of Canadians lack good access to such care. Overcoming that problem is what society needs to do. There is no need to make anyone dead.

As doctors, we have seen that when people get the care they need, their suicidal tendencies change.

The objection will be made: Polls say the public want assisted suicide. Actually, a national poll shows most people favor it only for the terminally ill. If we had **good end of life care**, public attitudes would likely change.

Legalizing assisted suicide endangers people. In Quebec, which permits “medical aid in dying”, emergency room doctors have let people die from attempted suicides, who could easily have been saved, because of confusion over whether they wanted to die. Doctors are trained to heal and comfort.

To offer assisted suicide to patients is a betrayal of their trust. A clear medical line between caring and killing is essential.

Someone may object: When doctors withdraw futile life support, they make someone die. That is incorrect. They let someone die, not make them. A huge difference!

Why do we generally regard suicide as a tragedy? Is it not because we view every human life as precious, even when someone has many problems? Why should we, as a society, make exceptions to that principle?

The idea, that life has inherent dignity, is sometimes referred to as the sanctity of life principle. This is not just a religious principle. The Supreme Court of Canada has said it is foundational for our laws and way of life. Both the religious and non-religious can recognize the inherent dignity of life as a solid basis for human rights and social justice.

That foundation is at risk, if we ensconce suicide as a health care right, for we will introduce into the heart of society, the dangerous ideas that some lives are not worthy to be lived and that society must provide for such lives to be terminated.

Over time, these ideas will tend to grow like a bad disease. Making people die will tend to become a common substitute for treatment and care.

Some people will argue that we exaggerate. A suicide right, they say, will be confined to a few cases of extreme suffering by the terminally ill. That argument does not hold water.

The proposed government plan extends the right to disability and chronic illness; suffering may be emotional rather than physical; it may be exercised, even when relief treatment is available.

The putative right would likely extend even further. Once legalized, the powerful notion of individual autonomy – “my body, my choice” – will tend to take over and eliminate limits on access.

Already some legalization proponents argue that the mentally ill, minors and dementia patients should not be excluded from choosing death. We can quickly move from death by alleged medical necessity to virtual death on demand, as Holland and Belgium have.

Is that a healthy direction for our society? Is medicalized suicide on demand a hallmark of a progressive society? We should ask these questions before we open the door to making people die.

**For us, suicide in whatever form, is a needless tragedy. Dying is natural. Making someone die is not. We can eliminate suffering, without eliminating the one who suffers.**

( reprinted with writers' permission...mentioned below)

Graydon Nicholas is a former lieutenant-governor of New Brunswick and Elizabeth (Beth) Nicholas is a member of the Catholic Women's League of Canada. They are both members of River of Life CLC. Elizabeth and Brian Phillips are Sussex physicians who belong to Many Hearts One Spirit CLC.

From: Telegraph Journal, March 29, 2016



**++DECLARATION ON EUTHANASIA++** *Caring for the dying does not include killing them or helping them kill themselves. Our Church clearly teaches... that life is a sacred gift to be defended and protected. Canada has become somewhat indifferent to how human life is demeaned and devalued in ways such as abortion, and is now on the brink of allowing suicide to be considered a medical procedure. [There is] a growing sense of anxiety among the handicapped, the elderly, the chronically ill, the depressed, and the dying, with the increased threat to their lives and serenity. The Catholic Church and the Catholic Bishops of Canada have great compassion for the suffering, those in pain, and for the dying. The first health-care institutions in Canada were established by Catholic religious communities. Many Catholic laity today are involved in providing dedicated health-care services, while at the same time, our Church encourages all its members to be merciful and attentive to the needs of others, and to pray and care for the sick, the suffering, and the dying... accompanying them and offering them comfort and companionship. **Assisted suicide and euthanasia are not the solution to human pain and suffering.** If you have not yet done so, please join with over 15,000 Canadians who have signed the Declaration on Euthanasia at <http://www.euthanasiadeclaration.ca/signatories/>.*

Karen Reeves

Our Lady's Circle 

## A SYRIAN CLC FAMILY SEEKING A NEW HOME



Syria's civil war is the worst humanitarian crisis of our time. Half the country's pre-war population, more than 11 million people, have been killed or forced to flee their homes.

Families are struggling to survive inside Syria, or making a new home in neighboring countries. Others are risking their lives on the way to Europe, hoping to find acceptance and opportunity.

In December, I was informed by a CLC friend in Lebanon, Rita El Rami, that a CLC Syrian family were refugees in Lebanon. They had expressed a desire to come to Canada and Rita asked if we could help.

I brought this matter to the attention of Ann Marie Brennan, CLC world ExCo link for North America. Anne Marie suggested that I first contact the World ExCo member from Lebanon, Najat Sayegh, to ask her if she knew of this family and would she know how to best deal with the request.

Najat answered by telling me that she knew the family and send their email address so that I could contact them personally. Following my initial contact with the father; below is what he sent. (The son, George, is missing from the photo. He will remain in Lebanon to continue his studies to be ordained as a Maronite Priest)

***“We left Aleppo-Syria more than three years ago, because we lost everything. I lost my job which is a private store of small commerce located in the old part of Aleppo where the area was taken by the rebels and burned down since the 23rd of July. Also, my wife had lost her engineering office in Sheikh Maksood. Our house in Jalaa street is not safe because it is located on the border line. A big bomb fragment entered our house and we were victims of two armed attacks from terrorist Islamists in our street during the day. So, we decided we should leave. We hope to have the chance to come to Canada, because there is no more possibility to live in Aleppo for now. It has become very dangerous for our lives and it is a chaos, as there are no more rules. We refuse violence and racism because our values and education are completely different from the current situation that exists. So, we are looking forward to re-establishing a new peaceful life in Canada.*”**

***Sincerely in Christ: Lina, Aboud, Christa and Joanna Charabati family”*** (see photo )

The above information was given to the CLC North American Continental Regional Team as we prepared for our March 2016 teleconference meeting. The team members addressed this issue and discussed what possible way that we, as a community, could support the Charabati family. It was suggested that we begin by sending the family photo and information to as many National CLC members by asking the question: “HOW CAN CLC HELP THIS FAMILY”?

Since that time, I would say that we have progressed significantly in obtaining relevant information on sponsoring refugees, thanks to several persons that have been directly involved in the sponsoring of Syrian Refugees. Also, several web sites with important information have been passed on, one of which is particularly important because of the Charabati family wanting to come to Montreal, PQ. It’s very encouraging to know that many CLC members have immediately responded in tangible ways in assisting the Charabati family.

Several CLC members have made financial pledges. To this date, we have a total of \$4,100.00 pledged, which will be deposited in the refugee account. What has been extremely helpful was the establishment of a core group ready to receive and support the family when they arrive in Montreal. Antoine and Remi Taoutel are CLC members living in Montreal, Canada. They personally know the Charabati family, since they both come from Aleppo, Syria. Antoine was the

past president of CLC Syria. He has informed me that there were 180 active CLC members before the onset of the civil war in that country. Many of them are now living in refugee camps in neighbouring countries.

Antoine and Remi have continued to communicate directly with the Charabati family. They also have begun to fill out the necessary government sponsor forms. In the latest communication with Lina Charabati (Mother), she expressed her gratitude to CLC for the sum of \$ 3,500.00 which would be sufficient in helping them to come to Montreal. Because of their language skills (French and English), they are confident that once in Montreal, they will quickly find work and be able to sustain themselves. What will also be helpful in their adjustment, is an Armenian community in Montreal. They have been extremely supportive in assisting new Syrian families in adapting to their new home.

In my latest conversation with Antoine, he told me of two other CLC Syrian families who were forced to leave Syria, and have been living in the Lebanon refugee camp. They have expressed a desire to come to Canada.

Many of you are currently financially supporting other apostolic actions similar to this one and are to be commended for your generosity. This particular invitation to participate in assisting the Charabati family immigrate to Canada is extended to all CLC in North American. If you desire to be supportive of this project, you are invited to meditate on the scripture passage below. If you discern that you would like to donate financially, you can send a cheque to CLC CANADA for SYRIAN REFUGEE FUND. Your contribution will be deposited into the CLC Canada account and a tax receipt will be sent to you.

Gratefully submitted

Gilles Michaud

CLC Canada

EMAIL: leagil@pei.sympatico.ca

***Scripture for reflection: Lk 10:25-37***

*One day an authority on the law stood up to test Jesus. "Teacher," he asked, "what must I do to receive eternal life?....What is written in the Law?"*

*Jesus replied. "How do you understand it?" He answered, "Love the Lord your God with all your heart and with all your soul. Love him with all your strength and with all your mind.' And, 'Love your neighbor as you love yourself.' "* "You have answered correctly," Jesus replied. "Do that, and you will live." But the man wanted to make himself look good. So he asked Jesus, "And who is my neighbor?" Jesus replied, "A man was going down from Jerusalem to Jericho. Robbers attacked him. They stripped off his clothes and beat him. Then they went away, leaving him almost dead. A priest happened to be going down that same road. When he saw the man, he passed by on

*the other side. A Levite also came by. When he saw the man, he passed by on the other side too. But a Samaritan came to the place where the man was. When he saw the man, he felt sorry for him. He went to him, poured olive oil and wine on his wounds and bandaged them. Then he put the man on his own donkey. He brought him to an inn and took care of him. The next day he took out two silver coins. He gave them to the owner of the inn. 'Take care of him,' he said. 'When I return, I will pay you back for any extra expense you may have.' "Which of the three do you think was a neighbor to the man who was attacked by robbers?" The authority on the law replied, "The one who felt sorry for him." Jesus told him, "Go and do as he did."*

## *THE ECOLOGY FRONTIER*

CLC members from around the world were invited, at the 2013 World Assembly in Lebanon, to join together to “go to the frontiers of our social realities, to discern and develop a plan to raise awareness of the four frontiers: poverty, ecology, family and youth. Ixthus CLC was asked to form a working group to address the ecology frontier. This article presented by Beulah Costain on behalf of Ixthus CLC, is one response to that request.

### Soil Sustainability



Growing up on a mixed farm on PEI made me aware that good soil was the source of our physical and economical well-being. My father carefully tilled the soil each spring, planted and maintained crops until harvest and our family enjoyed the results of his work all winter. We, as children, learned the importance of respect for the land and all creatures living on our land, providing necessary organic nutrients to the soil. My years living on a farm taught me the importance of caring for the soil.

The Food and Agricultural Organization (FAO) states. “Healthy soil is the foundation for food security and is the key to sustaining life on earth”.

There are more than 805 million people in the world facing hunger and malnutrition today and unfortunately *33% of our world soil resources are reaching critical limits of degradation*. Poor land management, exploitation of natural resources, over cultivation, overuse of chemical fertilizers, urbanization, and industrial encroachment, deforestation, and mining are some of the causes of soil deterioration. Soil is almost a non-renewable resource in that *it takes more than 300 years to form 1” of topsoil* and soils have been neglected for too long. We must work to turn this tendency around and

become more aware that soil is of critical importance to our lives. 95% of the world's supply of food depends on soil. Soil is where food begins, and healthy food depends on healthy soil.

Soil is one of nature's most complex ecosystems and diverse habitats on earth. Only 9 sq. ft. of soil can contain over 1000 species of invertebrates in forest lands. These organisms perform numerous functions which impact the earth's biological, atmospheric, and hydrological systems and thus add to the sustainability of healthy agricultural land.

In countries where crop rotation is not practiced, the same crops are planted year after year. This can result in soil nutrients being depleted to the point where plants are no longer healthy and strong. These plants often become prey to predators and in most cases results in more chemicals being sprayed to control pests. These chemicals along with fertilizers used on the land are eventually washed into waterways; this promotes the growth of algae which in turn depletes oxygen resulting in anoxic waters which cannot support plant or animal life.

Our Federal and Provincial governments need to put teeth into legislation to ensure farmers and industries abide by the rules set for preventing environmental damage to soil. At present, soil regulations are primarily a provincial responsibility. However, cases where provincial law is questioned the matter can become subject to decisions made by the Supreme Court of Canada. Some protective legislation includes: liability for clean-up after a land/water contamination incident, certain changes in land use eg. park/farm land becoming industrial/residential land, approval and operation of waste sites, proper disposal of hazardous materials, spreading of waste materials on farmland, etc. We, as individuals, need as well, to respect legislation. Use of cosmetic pesticides and herbicides on lawns, roadside litter, waste management, fuel consumption, recycling, etc., are primarily a personal responsibility. Each time we do something to protect our environment is important. As Pope Francis said in **Laudato Si**, "Nothing in this world is indifferent to us".

Sometimes we do see actions which we know are abusive to our environment and keep quiet. Perhaps now is the time to see ourselves as stewards of the earth, we must speak up. Pope Francis reminds us in **Laudato Si** "We are an image of God, but that should not make us overlook the fact that each creature has its own purpose". Never has the human race had such power over creation, but we need to consider how it is being used at the present time and protect it for future generations

. Each small action we take to promote good stewardship of the land is a response to the call to cooperate in caring for creation. I will share a recent incident in which I was able to take action. We live next to a parish owned field which is cultivated by a farmer who mostly uses responsible land practices. We were informed by our pastor that the farmer was going to cut down a beautiful spruce tree because it was in the way of his making straight rows on the land. I became very disturbed by this and met with our pastor who said he had already given permission to the farmer and the matter was closed. I approached the farmer and explained to him why I was so upset. I said, "It takes only a few minutes of your time to drive your tractor around the tree which took fifty or more years to grow. It provides nutrients to the soil and habitat for birds and animals." He was not happy with my request to leave the tree standing, but after a longer conversation he did make the decision to leave the tree. Each time I go out and see the tree I am affirmed that I made the right decision(though small) to act on my call to be a steward of the land.

In closing I will use a quote from a 2010 Toronto Star interview with the late James Profit S.J. who was the founder of the Jesuit Ecology Project in Guelph Ont. "Spiritual connection (with the land) does not just happen *down on the farm*, but can be nourished even on concrete sidewalks. We can prayerfully

spend time with the beauty of creation in our own local environment". "When we experience the Earth as holy....our actions may change from control and destruction of the Earth to living in respect for and in communion with the Earth

### **MEDITATION ON GOD'S LOVE THROUGH THE SACREDNESS OF SOIL**

The "CONTEMPLATIO" in the Spiritual Exercises of St Ignatius presents, in a contemplative form, the spirituality of finding and loving God in all things which is the lasting outcome of the entire "Spiritual Exercises". The call is to image and see the way in which God loves and in turn be encouraged to love God, other people and the whole of creation in that way.

*Although there was a sequence in the formation of the land sphere, the atmosphere, the water sphere, and the life sphere, these have so interacted with one another in the shaping of the earth that we must somehow think of these as all present to one another and interacting from the beginning 13.4 billion years ago.`*

### **INTRODUCTION**

In this meditation prayer exercise, you are invited to ponder God's gift of soil. As an aid in your prayer meditation, place a small amount of soil in a container on the table beside you. Become aware that among God's gifts of creation, one of the greatest is the soil. Studies on how a society uses soil leads to a conclusion as to what its future will be. The land carries the topsoil and the topsoil carries an immense variety of living beings including human beings.

In "Laudato Si", Pope Francis writes: "Our goal is not to amass information or to satisfy curiosity, but rather to become painfully aware - to dare to turn what is happening to the world into our personal suffering and to discover what each one of us can do about it".

*"Those who dwell among the beauties and mysteries of the earth are never alone or weary of life... Those who contemplate the beauty of the earth find reserves of strength that will endure as long as life lasts".*  
(*"The Sense of Wonder"* by Rachel Carson)

### **IGNATIUS' FOCUS AND GRACE**

As I continue my faith journey of God's love and deepening life in me, I recall what Ignatius points out and I will pray for the grace for an intimate knowledge of all the goods that God lovingly shares with me. Filled with gratitude, I want to be empowered to respond and act just as totally in my love and service.

- In Ignatius' first point he asks us to recall all the blessings of creation and redemption and how God has bestowed all these, but most of all the gift of the Divine.
- In the second point, we are invited to turn towards the world to give thanks for plants, animals, and all diversity of nature in its richness, and then to see ourselves as images of God within that creation.
- In the third point Ignatius focuses on the work and value of all creatures and how God cares, conserves, and nourishes them.
- The final point sees all blessings and gifts, all virtues and life, as coming from God, like warmth from the sun or water from a fountain (Sp Ex. 230 – 237).

All this is given as a specific example of Ignatius' own motto, *"To find God in all things"*.

## **PREPARATORY PRAYER**

I prepare myself by taking the usual time to place myself reverently in the presence of God, asking that everything in my day is directed more and more to God's praise and service.

## **STEPS IN THE FIRST PROLOGUE:**

### ***First Step:***

In my imagination I place myself before the Trinity. All around me I see the saints and martyrs, persons that have touched my life and have inspired me with their insights and reverence for the Community of Life through God's creation... they are smiling and seem to be saying to me that we are soul-mates.

### ***Second Step:***

I may want to take some soil from the container and hold it while considering the biological diversity described as *"the variability among living organisms from all sources, whether earthly, water or fish"*. It reflects God's diversity within all species and ecosystems. Soil is one of nature's most complex ecosystems and one of the most diverse habitats on earth. These organisms, which interact and contribute to the global cycles makes all life possible. Nowhere in nature are species so densely packed as in soil communities; however, this biodiversity is little known as it is underground and largely invisible to the human eye.

### **Third Step:**

I want to have an intimate understanding of myself so that I, with the soil, deepening the awareness that we are all interconnected and all life, is gift: Acknowledging God's love and not wanting any more than that love for my sacred journey.

### **SCRIPTURE:**

**Luke 8:15...** *"But as for the seed that fell on rich soil, they are the ones who, when they have heard the word, embrace it with a generous and good heart, and bear fruit through perseverance."*

### **CONVERSATION**

I recall the activity of the Trinity as they initiate the vast evolutionary process, which results in the formation of millions of galaxies, stars, and planets, as well as me. Recall also, the presence of Jesus Christ who has given me and the community of life meaning and fulfilment. I will reflect on my experience of the Trinity's presence in the special persons and occasions of my life. I ponder, with great feeling; on how much the Trinity has done for me, and the community of life, how much they have given me, and finally on how much they desire to give me their very selves. Then I will reflect upon myself and consider, according to all reason and justice, what I ought to offer to the Trinity, that is, all I possess, and my own being as well.

Moved with great love, I will make this offering of myself:

### **TAKE AND RECEIVE**

*Take, O Trinity, and receive all my liberty, my memory, my understanding, and my entire will, all that I have and possess. You have given all to me. To You, O Trinity, I return it. All is Yours. Dispose of it wholly according to Your will. Give me your love and your grace. That is enough for me.*

One could end the meditation by praying the Lord's Prayer.



## CLC IXTHUS Celebrates CLC World Day

### PEI, Canada

22 March, 2016

The idea of celebrating a World **CLC Day** could be said to have begun its germination in 1967, with the renewal from the Marian Congregation to CLC. In the following years, it became more evident that the Trinity was calling us to be **ONE WORLD COMMUNITY**. Central to our spirituality and our way of life are: the renewal of the Marian Congregation, the first General Principles, the Annunciation and Mary's yes.

Following this tradition, gathering for the event became part of our CLC's yearly agenda. This full day of celebrating World CLC Day provides us with an opportunity to take time out and set aside a day to join the global CLC family in prayer, reflection, discussion and evaluation, as well as socializing and celebrating. This year's Project 163 was an affirming sign of the importance of the community taking time to pause and check its "bearings".

The morning unfolded with time for silent prayer, reflection and sharing using a variety of sources: scripture, Laudato Si, General Principles and the Lebanon GA recommendations.

After an enjoyable lunch, the rest of the afternoon was spent focusing on an article written by John Wickham, sj called, "*When the Going Gets Tough: A Spirituality for Hard Times*"

The music chosen "*Ground of all Being*", sung by Jan Novotka, serves as a summation of our time together:

*"Ground of all Being, Breath of all life, Spirit within all things!  
Open our eyes. Open our ears. Stir in our hearts. Awaken our minds.  
And then we will bend low and then we will know that all is Holy.  
All is One. All is Holy, wholly One."*

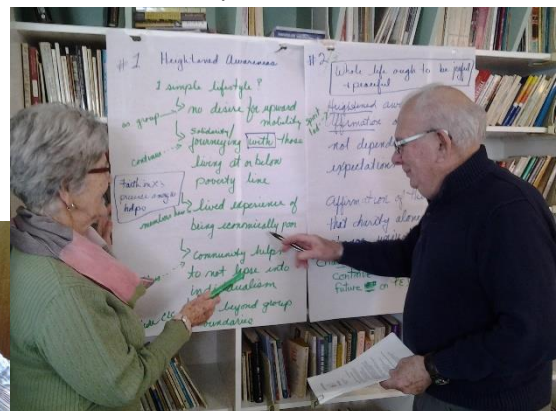
Getting ready...



David, Bill, Gilles  
setting up projector



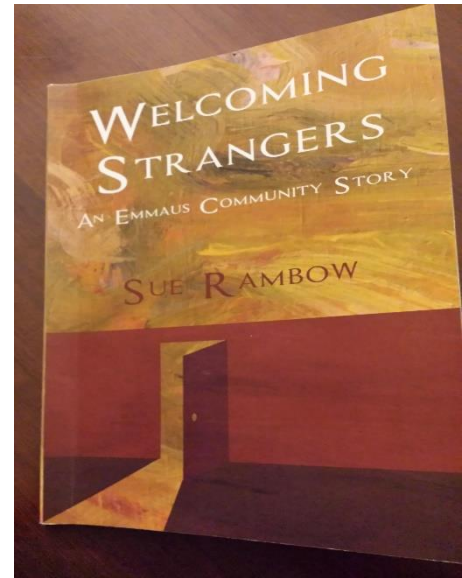
Helen, Beulah, Ann planning



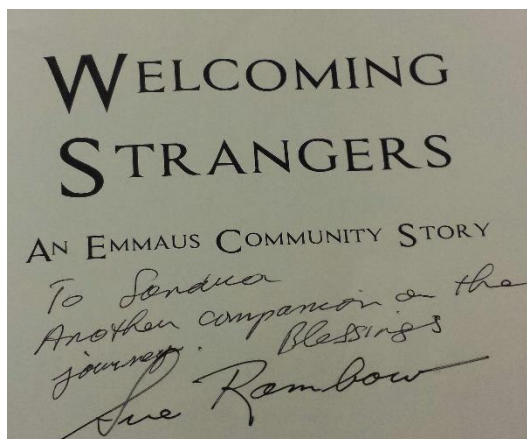
Helen and Bill review work

## Every CLC'er's Must Read... a book review

**“Welcoming Strangers...an Emmaus Community Story”** was written by Sue Rambow. The book is an inspiring, interesting and easy read, comprised of a little under one hundred pages. Sue belongs to the first CLC established in the Rocky Region, and her book is a story of many dedicated, loving, personal and communal responses to more than a generation of mission in the area of social justice. Sue tracks this call through its many stages of development, from personal awareness through concrete actions carried out as a young woman and later as married couple, wife, mother and grandmother, who became increasingly aware of the many social and economic injustices within society, and felt the deep call to act on behalf of the poor and oppressed.



In the earlier years, we travel with Sue and her husband on several adventures around the globe, as she shares the impact that these formative experiences had on their life-changing choices...guiding and sustaining them. Then, we are introduced to expanded ministry within the context of her British Columbian, Comox Valley CLC, to which she has belonged for over a generation; a community deeply involved with refugee sponsorship over the years, and well aware of the importance of collaboration and networking in mission matters.



In “Welcoming Strangers”, Sue describes the uniqueness of her Emmaus community, which not only gathers frequently, but actually lives together as a covenant community sharing the personal gift each member brings, economic property, struggles, hopes, dreams and joys that are all part of being on mission with Jesus in loving service. She also supports, through lived experience, the importance and absolute necessity of community when it comes to building God’s kingdom of love. This amazing story of mission puts real flesh on our National membership which is spread from coast to coast, giving CLC readers a true

sense of connectedness! As I savoured each page, I felt inspiration and nourishment flowing through the Rocky Mountains, across the Prairies and Central Canada, and deep into the heart of our Atlantic Region! Amazing and timely grace!

Some of my favourite quotes from Sue's book include the following:

- "Being politically aware is a necessary component of working to break unjust fetters." (p.57)
- "One of the most significant gifts we received from the spiritual exercises was the use of the Ignatian Discernment Process for making major community decisions." (p.49)
- "The wellspring of grace for our journey continues to be our commitment to regular shared prayer." (p.44)

Could "**Welcoming Strangers**" be one of the many **voices that challenge** as we move closer to our Atlantic Regional Assembly in June? You decide...but first you have to read the book!

**Note:** I have been in touch with Sue and she has very generously complied with my request to have a number of 'Welcoming Strangers' available for purchase at our Regional Assembly next month, at a cost of \$14.00 (which includes \$4 shipping cost).

Sandy Mudge, Fishers of People CLC  
Atlantic Region

### I AM... I AM

*Within Your embrace, I AM...Held, nurtured, fears dispelled  
In the light of Your grace, I AM...Guided, prompted, path decided  
In the shadow of Your wings, I AM...Protected, corrected, resurrected  
In the strength of Your will, I AM...Empowered, encouraged, blessings showered  
In the flow of Your love, I AM... Enlightened, united, not frightened  
In the palm of Your hand, I AM...Receiving, maturing, believing  
In the hollow of Your heart, I AM...Pursued, given life, renewed  
In the Name of Jesus, I AM...Grateful, more grateful, most grateful...*

*For within I AM ...I AM*

*Sandy Mudge, AMDG  
Sept.17/15 (inspired by Exodus 3:13-20)*

## I went out to the desert and there I found Christ...

Christ of the lost and forlorn  
Christ of the rejected and scorned.

My heart went out to him  
As I beheld his struggling face  
as if searching for answers to unspoken questions of the heart.

You see, I went out to the desert  
and there I found a crown of thorns  
thorns of sin – thorns that pierced the head of Christ.

I went out to the desert  
and there I found a whipping lash –  
lashes of anger, envy and greed.  
Lashes that cut into the very flesh of Christ.

I went out to the desert  
and there I did find a torn purple garment  
a reminder of Jesus, the Christ  
longed for, and yet rejected.

I waited in the desert  
and what did I see...  
I saw Christ coming  
looking for me.

Christ whose head was bloodied from thorns  
Christ whose back was ripped and torn  
Christ wearing the robe that had been tossed  
Christ whose hands and feet were pierced  
with the nails that held them to the cross.

As I look at his face looking at mine,  
I feel his love and mutter a reply:  
“It is with difficulty, I face you, sir  
for you see I am lost and don’t know which way to turn.

I have come upon these remnants of your days on earth  
and am ashamed that I can’t justify my worth.  
And as I sat there, my head now bowed  
facing his tortured feet,  
pain gripped my very soul.



Christ, I cried,  
What can I do to make amends?  
Come with me, he said...  
Be my friend.

Judy Hanshaw- Lent Retreat- 2011

# [Our Lady of Smooth Landings, pray for us.](#)

Posted by [Jean Marc Laporte, SJ](#) in [Our Daily Lives](#)

*"Our Lady of Smooth Landings, pray for us."*



The Jesuit Centre of Spirituality

This is an appropriate invocation when a flight is on course for an emergency landing. But it is just as appropriate for us as we face a challenging three months in Halifax. The Jesuit Centre of Spirituality will close on June 30, and the two Jesuits currently assigned here, Trevor Scott and myself, are being reassigned. In addition the parish of which I am the priest-in-charge, St. Patrick's, is facing an uncertain future, with a discernment which may lead to either closure or a move to another location, should the money for urgent restoration work not be available.

The Jesuits will have been in Halifax from 1940 to 2016. The recent [Jesuits in Canada series](#), two volumes out and one to come, offers greater detail. But in brief what have the Jesuits done in Halifax from 1940 to 2016?

- from the outset in 1940 the intended ministry of Jesuits in Halifax was primarily academic. We took over Saint Mary's College in that year. Its high school section was closed in 1963. By the time the Jesuits relinquished control in 1970, this college was well on the way to becoming a major Maritime university.

St. Mary's College 1940



from 1940 to now Jesuits in Halifax have assisted in the ministry of the local Church. In 1952 we founded Canadian Martyrs' Parish in the prosperous south end, on the campus of the University, and staffed it until 2005. In 1995 we began involvement in St. Patrick's parish, in the poorer north end, and in 2010 took charge of that parish. Over the years we have been involved in many other parishes as well. And we have played a significant role in Koinonia, the archdiocese's training programme for lay ministry.

- from 1980 onwards the Jesuits of Halifax began a more formal spiritual ministry to the people of Halifax and of the Maritimes. They operated out of Daniel Centre in the 90's, and when the Jesuits left their residence near the University, the Jesuit Centre of Spirituality began near St. Patrick's Parish in 2005. Throughout this entire period there have been two to four Jesuits assigned to this ministry, assisted by a number of trained spiritual directors. Our

ministry has involved formal liaison with the Atlantic Association for Spiritual Exercises Ministry (AASEA) and with various CLC communities in the Maritimes.

From the 60's to now the Jesuit presence in Halifax has dwindled from some 30 men to the current 2.

What does moving after 76 years entail?

## Canadian Martyrs' Church



accomplished here for the better part of a century

We are well established in Halifax, with strong connections from both previous and current ministries. Our presence here is taken for granted by many friends and University alumni, and we keep on dealing with the shock of those who are hearing for the first time about our departure. The standard explanations – there are fewer Jesuits and we have to retrench – are not usually convincing. “Why close Halifax? Could the Jesuits not retrench elsewhere?”, we are asked. To that question we have no answer. Others ask broader questions about where the Jesuits world-wide are headed, as, for instance, on CBC Information Morning NS.

It would be the height of irresponsibility for us to simply sneak out. Our departure has to be celebrated, albeit in a bittersweet way, and such celebrations are being planned right now. We are grateful to the people of Halifax who welcomed us and our ministry, and we have reason to believe that they are grateful for what we have

.The current St. Mary's administration building in which the Jesuits once lived and worked..

Above all we need to ensure a smooth transition. Who will continue the work our staff is currently doing, especially in spiritual direction? Fortunately as we close another religious community in Halifax, the religious of the Sacred Heart, is beginning a spiritual ministry similar to ours.

And while we will not have a residence and a centre in Halifax, we will still have responsibilities in the Maritimes, for instance liaison with the CLC and the AASEA, and there are other ministries which we hope can be taken up from time to time in assistance to local church communities as time and availability might permit.



St.Pat's, Palm Sunday with Jean-Mac Laporte, SJ

The transition in the parish is another matter altogether. There is no guarantee that I will be replaced when the Jesuits leave. We need to come up before June 30 with a sufficient sum to cover emergency stabilization work. We hope that will be quite a bit less than \$1M and that we will find benefactors to help up.

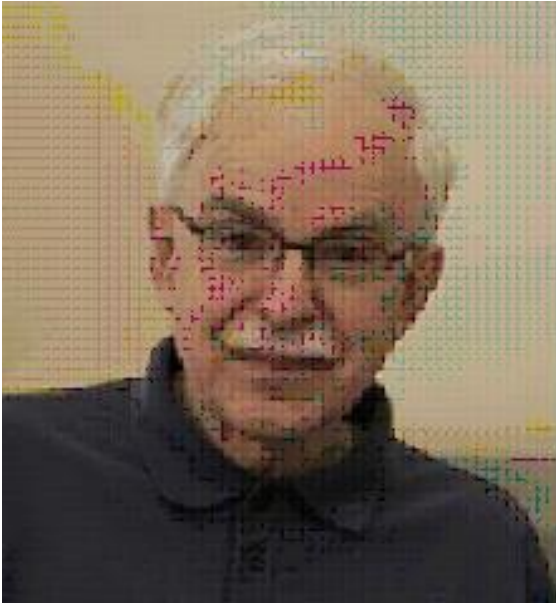
An attempt to close the parish some years ago backfired, and scars still remain. Humanly speaking, a peaceful discernment and resolution of these painful issues will be difficult. The Spirit needs to be especially present and active.

It is easy to get rid of a small tree that has existed for just a few years, but the roots the Jesuits have grown over the decades are deep: fast friends of many years, a large residence, formerly a convent, with room for some residential retreatants, a library which began many years ago for the local Jesuits and has grown over the years,

especially in the area of spirituality.What possessions of the community to pack up, what ones to give away, what

ones to leave behind for others, what ones to shred or dump? And how to handle directees who are engaged in delicate discernments, some of them vocational? And how to make it easier for our staff associates to continue their work in a helpful setting, and our paid staff to settle graciously in a new way of life? And how best to celebrate our departure?

**Jean-Marc Laporte, SJ**



One transition the Lord has looked after for us. For many years we were the most numerous male religious order in this area. Our departure does not leave a gap: in the last ten years or so a new community was founded here, the

Franciscans of Halifax, with some 30 members, mostly men. They are young and energetic, and we have developed an excellent relation with them as they continue their development.

This disruption is felt not only by those we leave but also by ourselves. Departures are not as personally disruptive as they used to be because contact is easier to maintain with the electronic resources at our disposal. At the same time ministries in other contexts and locations will become our priority.



**Trevor Scott, SJ** is from Ontario, and has had a good experience of the easy hospitality of the Maritimes. My move to Halifax was unexpected, but it has offered me seven precious years of ministry in that part of Canada where I was born and spent my first eleven years. Life here is more leisurely. Conversation, even with strangers, flows more easily. People are seen less as isolated individuals and more as persons with their own lives and networks. It did take a while, but I did settle in and now I feel at home, almost as if I had been here most of my life.

For persons of a certain vintage like myself, family connections are a matter of interest, to be explored. Often as you share information about your roots, you discover that you are distantly related to those you meet and work with. To establish a connection, you mention the name of someone from Nova Scotia you know, and often you discover friends and relatives of that person and hear interesting stories. Being a genealogy buff has made this easier and more pleasant. I am returning to central Canada where I spent most of my Jesuit life, but enriched with a unique experience. Yes, there is mourning and sorrow, but there is also gratitude and the promise of new life the shape of which we cannot yet clearly detect. Our Lady of Smooth Landings, pray for us. And may we receive much wisdom from what we will have lived through.

All photos courtesy of Jean-Marc Laporte, SJ

## About The Author

Jean-Marc Laporte, SJ, is the director of the Jesuit Centre of Spirituality in Halifax, and is priest-in-charge at St. Patrick's Parish.

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## **Jesuits leaving Halifax: farewell events**

As you know the Jesuits, present in Halifax since 1940, are leaving at the end of June. We are most grateful to our many friends and supporters over the years, and to thank them we will hold an **Open House** at our centre (2287 Brunswick) on **Sunday June 19**, from 3 to 8 pm. Drop in when you can.

On **May 26** the Saint Patrick's Restoration Society will hold its **Annual Dinner**, at the World Trade and Convention Centre (6 for 7pm). The Jesuits of Halifax have been chosen as the honoree for this year. Tickets are \$100, with a partial tax-receipt, and with proceeds divided between the Jesuit Scholarship Fund at Saint Mary's University and the Restoration Society. If interested, please [click here](#) for further information, and phone 902-429-4170 for tickets.

### **Let There Be Light**

You spoke Your Word into a void  
And creation began its unfolding;  
You exhaled Your breath into a womb  
Commencing the Christ Child's molding

Incarnate God: Great Source Divine  
With just a thought; without a sound,  
Your actions offered humankind  
Salvation's plan, sent earthward bound

Three sacred years of ministry,  
By freedom's oil and water's cleanse,  
Invited the lost to hasten home...  
The fallen, once more, to make amends

With law fulfilled at every breath  
You never let its spirit wane,  
As hearts of flesh, You turn from stone,  
And love, once more, affirms its reign

Yet, praising crowds, without a flinch,  
Can switch from palms to ripping whip  
And the evil nesting in restless hearts  
Can arise and release upon many o' lip.

"Crucify him!" becomes chant of the day  
As the garment of Truth is brutally stripped,  
And once again, through great distain,  
All "Hosannas" are senselessly flipped!

Yet, evil's plight, in the very end,  
Shall always suffer sure defeat,  
For empty tomb and rising Son  
Still render saving grace complete!

From the heart, AMDG  
Sandy Mudge ( March, 2016)



## *Mercy...*

*Goes far beyond forgiveness...  
Healing and lifting up,  
Inviting resurrection  
And new growth,  
Transforming the heart  
And warming the soul.*

## *Mercy...*

*is the resting place  
Of our God's virtuous nature,  
Where all goodness  
Comes to fruition  
Through unwavering self-giving.*

## *Mercy...*

*Is the limitless sum of God's love,  
faithfulness and forgiveness,  
Which breeds abiding joy and eternal  
life.  
To love God is to love mercy.  
To love neighbour is to be merciful.*

## *Mercy...*

*Is our world's most desperate need...  
God's mercy and the mercy of others.  
Yet, its greater need is recognition...  
A recognition of this lacking,  
And, therefore, a failure  
To ask...to seek...to knock...  
And have the door of mercy  
Open wide to greet and welcome.*

*Let us take extravagant advantage  
Of this Extraordinary Year of Mercy!  
May it cross the threshold of our lives  
Frolicking to and fro' with great ease,  
Crossing all relationship barriers...  
that of family, community, nation  
and world.*

*May mercy be invited  
Into negotiating aspects  
Of corporations and governments;  
May it cross cultural differences;  
Stretch religion beyond intolerance...  
And race beyond exclusion...  
May mercy release a new fire  
Upon the earth  
That will lead all peoples  
In the way of reconciled love.*

*May Mercy begin a renewed phase  
Of salvation history,  
Where Wisdom's lead is given its due...  
Where humanity's response to love  
Is always yes...  
And humanity's choice  
Is always life!*

*From the heart AMDG  
Sandy Mudge  
Fishers of People CLC*

